

LINGUISTIC SURVEY OF INDIA.

VOL. IX.

INDO-ARYAN FAMILY

CENTRAL GROUP.

PART III.

THE BHĪL LANGUAGES,
INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

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LINGUISTIC SURVEY OF INDIA.



VOL. IX
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INDO-ARYAN FAMILY.

CENTRAL GROUP.



PART III.

THE BHİL LANGUAGES,
INCLUDING KHĀNDĒŚĪ, BANJĀRĪ OR LABHĀNĪ, BAHRŪPIĀ, &c.

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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- „ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Munda and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
 - Part I. Bengali and Assamese.
 - „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the Pisācha languages).
- „ IX. Indo-Aryan languages, Central group.
 - Part I. Western Hindī and Punjābī.
 - „ II. Rājasthānī and Gujarātī.
 - „ III. Bhīl languages, Khāndēśī, etc.
 - „ IV. Himalayan languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ a,	आ ā,	इ i,	ई ī,	उ u,	ऊ ū,	ऋ ṛi,	ॠ ṛe,	ए e,	ऐ ai,	ओ o,	औ au.
क ka	ख kha	ग ga	घ gha	ङ ṅa	च cha	छ chha	ज ja	झ jha	ञ ña		
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇa	त ta	थ tha	द da	ध dha	न na		
प pa	फ pha	ब ba	भ bha	म ma	य ya	र ra	ल la	व va or va			
श śa	ष ṣha	स sa	ह ha	ड़ ṛa	ढ़ ṛha	ळ ḷa	ळ ḷha.				

Visarga (:) is represented by *h*, thus क्रमयः *kramaśaḥ*. Anuswāra (◌̣) is represented by *m*, thus सिंह *siṃh*, वंश *vaṃś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *baṅga*. Anunāsika or Ohandra-bindu is represented by the sign ◌̣ over the letter nasalized, thus में *mẹ̄*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا a, etc.	ح j	د d	ر r	س s	ع g
ب b	خ oh	ذ ḍ	ز z	ش sh	غ gh
پ p	ح h	ذ ḍ	ز z	ص s	ف f
ت t	ك kh		ج gh	ض z	ق q
ث ṭ				ط ṭ	ك k
ث ṭ				ظ ḷ	گ g
				ل l	ل l
				م m	م m
				ن n	ن n
				و when representing <i>anunāsika</i> in Dēva-nāgarī, by ◌̣ over nasalized vowel.	
				و w or v	
				ه h	
				ي y, etc.	

Tanwīn is represented by *n*, thus فاوران *fauran*. Alif-i maqṣūra is represented by *ā*;— thus, داوا *da'awā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda*. When pronounced, it is written,—thus, گنہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhtā*, pronounced *dēkhtā*; (Kāśmīrī) चह *chāh*; कर् *kar*, pronounced *kar*; (Bihārī) देखथि *dēkhatḥ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (ॢ), Puṣṭō (ط), Kāsmīrī (ṭ, ٢), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ॣ), Puṣṭō (ظ), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāsmīrī ٢ (٢) is represented by *z*.
- (d) Sindhī ٺ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Puṣṭō ڙ or ٺ are represented by *z*.
- (e) The following are letters peculiar to Puṣṭō :—
 ڄ *t* ; ڄ *ts* or *dz*, according to pronunciation ; ڄ *d* ; ڄ *r* ; ڄ *zh* or *g*, according to pronunciation ; ڄ *ph* or *kh*, according to pronunciation ; ڄ or ڄ *z*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb* ; ڄ *bh* ; ڄ *th* ; ڄ *t* ; ڄ *th* ; ڄ *ph* ; ڄ *jj* ; ڄ *jh* ; ڄ *ohh* ;
 ڄ *ñ* ; ڄ *dh* ; ڄ *d* ; ڄ *dd* ; ڄ *dh* ; ڄ *h* ; ڄ *kh* ; ڄ *gg* ; ڄ *gh* ;
 ڄ *n* ; ڄ *z*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents	the	sound	of	the	<i>a</i>	in	<i>all</i> .
<i>ā̇</i> ,	”	”	”	”	”	<i>a</i>	in	<i>hat</i> .
<i>ē</i> ,	”	”	”	”	”	<i>e</i>	in	<i>met</i> .
<i>ō</i> ,	”	”	”	”	”	<i>o</i>	in	<i>hot</i> .
<i>e</i> ,	”	”	”	”	”	<i>é</i>	in	the French <i>était</i> .
<i>o</i> ,	”	”	”	”	”	<i>o</i>	in	the first <i>o</i> in <i>promote</i> .
<i>ō</i> ,	”	”	”	”	”	<i>ö</i>	in	the German <i>schön</i> .
<i>ū</i> ,	”	”	”	”	”	<i>ü</i>	in	the “ <i>mühe</i> .
<i>tḣ</i> ,	”	”	”	”	”	<i>th</i>	in	<i>think</i> .
<i>dḣ</i> ,	”	”	”	”	”	<i>th</i>	in	<i>this</i> .

The semi-consonants peculiar to the Muṣṭā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *assistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

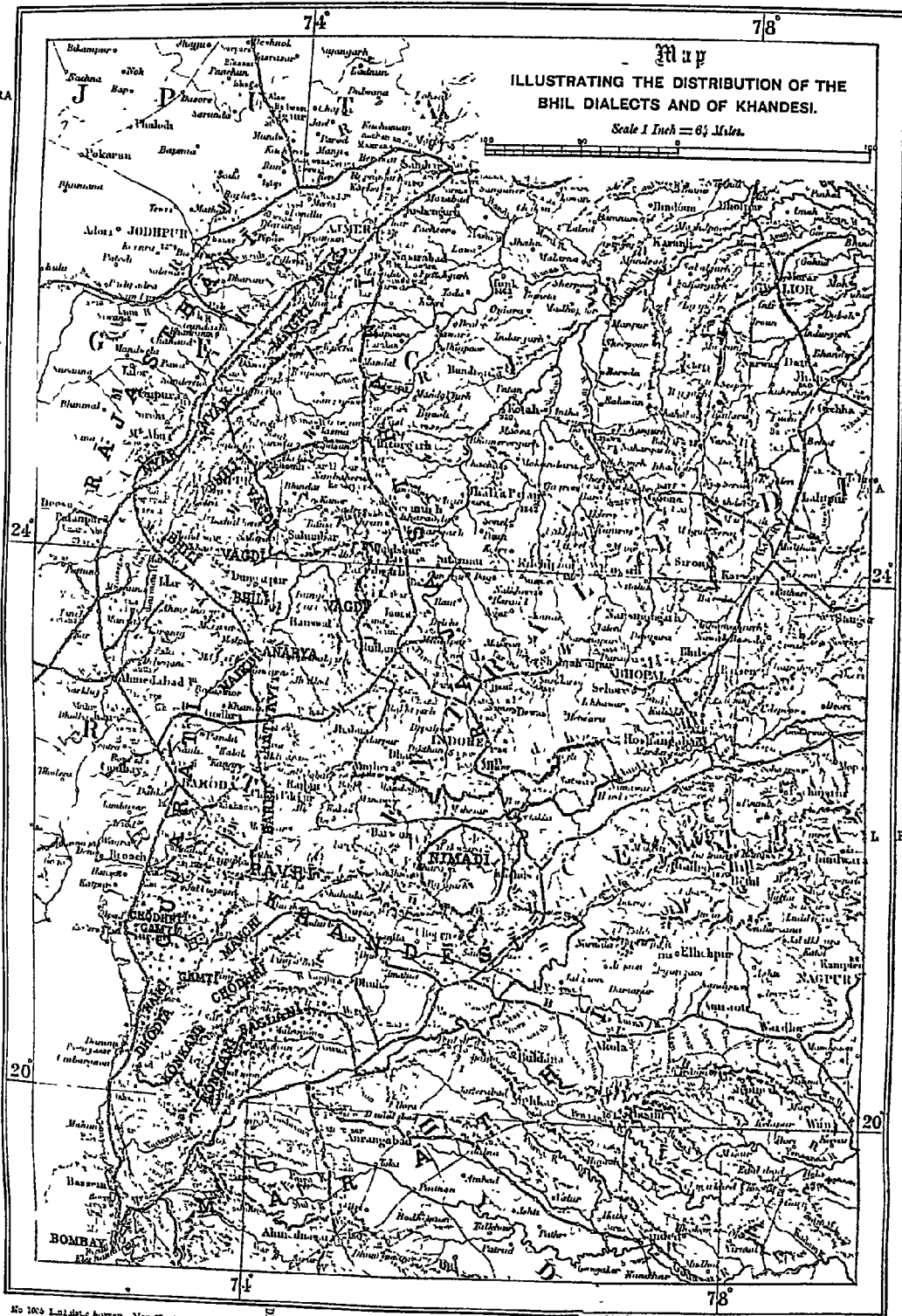
PART III of Volume IX of the Linguistic Survey is in reality a supplement to Part II which deals with Rājasthānī and Gujarātī. It is devoted to the numerous Bhil languages of Central and Western India and to the Khāndēśī spoken in the district of Khandesh. Certain of the so-called 'Gipsy Languages,' *viz.*, Bāorī, Habūrā, Pār'dhī, and Siyālgiri, have been discovered to be varieties of Bhili and have been classed with that language. These are spoken by wandering tribes in widely separated parts of India, some of the specimens coming from Lahore in the Punjab, while another comes from Midnapore in Bengal.

The volume concludes with an account of the dialect of the wandering carriers known as Banjārās or Labhānās. This is evidently a corrupt form of the Rājasthānī spoken in the North-West of Rajputana.

The sections dealing with Bhili and with Khāndēśī have been in the first instance prepared by my Assistant Dr. Sten Konow, of Christiania, Norway; I have edited them throughout, and have added a few remarks here and there. As General Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in these sections. The remainder of this part has been prepared by myself.

I take this opportunity of recording my obligations to Mr. A. H. A. Simcox of the Indian Civil Service for a valuable series of excellent and carefully prepared specimens illustrating several of the Bombay Bhil dialects.

GEORGE A. GRIERSON.



BHİL DIALECTS AND KHĀNDEŚĪ.

The border country between Rajputana, Central India, the Central Provinces, and the Bombay Presidency is inhabited by many tribes known under various names, such as Bhīls, Ahīrs, and so forth.

Their home may be described as an irregularly shaped triangle, with the apex in the Aravalli Hills, and the base roughly corresponding to the south-eastern frontier of the district of Khandesh. The frontier line goes south-westwards from the Aravalli Range, including the south-eastern corner of Sirohi, and, farther to the south, including Mahikantha and the eastern portion of Rewakantha. The population of the Surat District and the Surat Agency, and of the Nawsari division of the Baroda State, is mostly Bhīl, and we also find them in Thana and Jawhar, and even further south, in Ahmednagar. From the south of Dharampur, in the Surat Agency, the frontier of the Bhīl-Ahīr country proper turns first eastward and then northward including the north-western strip of the district of Nasik. It then crosses Nasik, leaving the greater—southern—part of that district to Marāṭhī, follows the south-eastern frontier of Khandesh, includes a strip of the Melkapur *Taluka* of Buldana and the Burhanpur *Tahsil* of Nimar. Thence it turns northwards to the Nerbudda. In Bhopawar, however, Nimāri is spoken in a large, circular, area to the west of the Nimar district. The frontier line then follows the Nerbudda towards the east, and then goes northwards to the Vindhya, where it turns westwards up to near the town of Indore, whence it runs in an irregular bow up to the Aravalli Hills, including the western portion of Jhabua and Ratlam, Banswara and the west of Partabgarh, Dungarpur and the hilly tracts of the Mewar State.

Outside of this territory we find Bhīl tribes in various districts of Berar, and similar dialects are spoken by wandering tribes in the Punjab, the United Provinces, and even in the Midnapore district of Bengal. Ahīrs are found all over Northern India, but it is only in Cutch that their dialect resembles that spoken by the various Bhīl tribes and by the inhabitants of Khandesh.

The number of speakers of the various dialects will be given in detail in the following pages. We shall here only state the general results.

Number of speakers.

They are as follows:—

Bhīl dialects	2,689,109
Khāndēśī (and its sub-dialects)	1,253,066
TOTAL	3,942,175

The dialects in question are mostly bounded towards the north and east by the various dialects of Rājasthānī, towards the south by Marāṭhī, and towards the west by Marāṭhī and Gujarātī.

Among the dialects spoken within the territory sketched above there is one, *viz.*, Khāndēśī, which has hitherto been classed as a form of Marāṭhī. The ensuing pages will, however, show, on the one side, that the so-called Bhīl dialects gradually merge into the language of

Khandesh, on the other that Khāndēśī itself is not a Marāṭhī dialect. Several suffixes, it is true, are identical with those used in Marāṭhī. But most suffixes and the inner form of the language more closely agree with Gujarāṭī and Rājasthānī.

The northern and eastern dialects connect Gujarāṭī with Rājasthānī, while, in the west, there runs a continuous line of dialects southwards towards the broken Marāṭhī dialects of Thana. The influence of Marāṭhī increases as we go southwards, and these forms of speech are thus a link between that language and Gujarāṭī. This latter language is, however, everywhere the original base, and the gradual approaching the principles of Marāṭhī in structure and inflexional system seems to be due to a secondary development. It should, however, be remembered that the inner Indo-Aryan languages and those of the outer circle have, at an early date, met and influenced each other in Gujarat and the adjoining districts.

The relation existing between the dialects in question and other Indo-Aryan vernaculars will be defined in greater detail in the ensuing pages. In this place we must confine ourselves to some general remarks.

The short *a* has, in many dialects, the broad sound of *o* in 'hot.' Thus, *pōg* and *pag*, foot. The same is the case in Rājasthānī dialects and in Kōnkanī, but usually not in those dialects where the Marāṭhī influence is strongest. *Ḍ* takes the place of *a* in Sirohi, and also, to some extent, in Jhabua.

The palatals commonly become *s*-sounds, especially in the north. The same is the case in Gujarāṭī and Rājasthānī dialects, and we may also compare the pronunciation of *ch* and *j* as *ʃs* and *ʃz*, respectively, in Marāṭhī and in the Charōtari dialects of Gujarāṭī.

S very commonly develops to a sound which is described as something between *h* and *s*. The real sound seems to be that of *ch* in 'loch.' This pronunciation is quite common everywhere in the eastern part of Gujarāt. As we go westwards and eastwards, this sound becomes an ordinary *h* as in some dialects of Gujarāṭī and Mālvi. In the south, on the other hand, an *s* usually remains. The letter *h* itself is very commonly dropped, as is also the case in Gujarāṭī and Rājasthānī dialects.

There is a strong tendency to substitute hard for soft mutes. This is especially the case with soft aspirates, and forms such as *kōḍō* or *khōḍō*, instead of *ghōḍō*, a horse, are quite common. There are also many instances of the hardening of unaspirated soft letters. Thus *litō* and *lidō*, taken; *ʃāhī* and *ʃāhī*, a cow, and so on. The palatal *j* seems to be especially apt to be hardened, and is very often pronounced as an *s*. The emphatic particle *ch* in Khāndēśī is perhaps due to this tendency and is not identical with the Marāṭhī *ʃs*.

In many dialects a medial *r* is frequently elided, as in *kōi*, for *karī*, having done; *mōū*, for *marū*, I may die; *dūu*, for *dūr*, far; all of which are quoted from the Mawchī of Khandesh.¹

These last two peculiarities,—the hardening of soft mutes, and the elision of medial *r*,—also occur in the languages of North-Western India (Sindhi, Lahndā, and Piśācha), as well as in some dialects of Bengali (notably Rājbangsī), all of which belong to the Outer Band of Indo-Aryan Languages.

¹ See also pp. 69, 81, 105, 110, 119, and 159.

The inflexion of nouns is mainly the same as in Gujarātī. In the south we find some instances of the use of the Marāṭhī oblique form, not, however, as a regular feature. Khāndēśī has developed a separate oblique form of the plural ending in *ēs* or *s*. In Ahīrī we find a similar form ending in *ē*. An *s* is very often added to the base in many dialects; thus, *bā* and *bās*, a father. Similar forms are common in the Marāṭhī dialect of the Central and Northern Konkan.

Strong masculine bases form their plural in *ā* as in Gujarātī. In the dialects spoken in the southern part of Rewakantha, in Khāndēśī, and in the Bhīl dialects spoken between that district and the sea, however, we also find the Marāṭhī form ending in *ē*.

The case suffixes are the same as in Gujarātī. As in some Gujarātī dialects, the ablative suffix is usually inflected in the same way as the genitive suffix. In addition to the form *thō*, etc., it also occurs as *hō*, etc., compare Rājasthānī. The *n* of the suffix *nē* of the dative is often replaced by *l* especially in the south and west. It then also sometimes assumes the Marāṭhī form *lā*.

The suffixes of the genitive and the dative are usually *nō* and *nē*, respectively. There is also another pair of suffixes *hō* and *hē*, respectively. These suffixes are apparently confined to the west, from Sunth and southwards. We meet them again in the broken Marāṭhī dialects of the Northern Konkan.

The personal pronoun of the first person usually forms its nominative singular as in Gujarātī; thus, *hū*, I, with several slightly varying forms. We also find forms such as *mū* in the dialects which lead over to Mālvī, and in the south and west the Marāṭhī form *mī* gradually gains ascendancy.

The present tense of the verb substantive is *chhū*, etc., in Gujarātī and Eastern Rājasthānī, and *hū*, etc., in Western Rājasthānī. The future tense is usually formed by adding an *s*-suffix in those dialects where 'I am' is *chhū*, and an *h*-suffix where the corresponding form is *hū*. Periphrastic future forms are used besides, an inflected *lō* being added in the east, and an indeclinable *lā* in the west. We also find a *gō*-suffix in Mālvī and some dialects of Mārvarī.

All these forms occur in the various Bhīl dialects. The *h*-form of the present tense of the verb substantive prevails in the dialects spoken in the Aravalli Hills, and neighbourhood, such as Magrī and Nyār; in the hilly tracts of the Mowar State, in Partabgarh, Ratlam, and Dhar. It is further the common form in the Bhīl dialects of Mahikantha, the Sunth State of Rewakantha; the Nōrī dialects of Ali Rajpur; the Māvchī dialect of Khandesh, and the various forms of Bhīlī spoken in the Nausari Division of the Baroda State and neighbourhood, such as Rānī, Chōdhri, Gāmī, Naik'dī. The Marāṭhī forms of the verb substantive begin to be used in the south, and are prevalent in most forms of Kōnkanī.

The future is formed by adding an *h*-suffix in most of these dialects. In the north, however, in Morwara, we find the Jaipurī future ending in *lō*, and in Ratlam, Partabgarh and Dhar we have the *gō*-future of Mālvī.

The *chh*-form of the verb substantive often replaces the initial *chh* with *s*. The *s*-form prevails in the Bhīl dialects of the Panch Mahals, Jhabua, Chhota Udaipur, and

Rajpipla, and the *chh*-form in the Lunawada and Baria States of Rewakantha; in Ali Rajpur, Barwani, and over the greater portion of Khandesh.

The future is formed by adding an *h*-suffix in the Panch Mahals, Jhabua, Ohhota Udaipur, and Rajpipla. An *s*-suffix is adopted in Lunawada, Bharia, Khandesh, Ali Rajpur, and Bharwani, in the latter district the *gō*-suffix of Nimāri and Mālvi being used as well.

The present tense of finite verbs is commonly formed as in Gujarātī and Rājasthānī by adding the verb substantive to the old present. In the west and south there is, however, a tendency to substitute the present participle for the old present, first apparently in the plural, and then, afterwards, in the whole tense. Khāndēśī has remained in the intermediate stage, and has regularly forms such as *paḍas*, he falls; *paḍ^otas*, they fall. Further details will be found later on.

The past tense is usually formed as in Gujarātī. As in that language and in Eastern Hindī, a suffix *nō* or *ṛō* is used as well as the ordinary *yō*-suffix. *Lō* is often substituted for *nō*, just as *l* and *n* interchange in the suffix of the dative.

The *nō*-suffix is occasionally also used in the present tense. It is not certain whether it is identical with the *l*-suffix in Marāṭhī or not. It is also possible to think of a connexion of the *n*-suffix which forms relative participles in Telugu and other Dravidian languages. If *nō* is identical with Marāṭhī *lā*, its wide use in Bhilī must be accounted for by the use of the old *l*-suffix (Prakrit *illa*) at a period when it was still a pleonastic suffix without being limited to the past tense.

The future, the verbal noun, and the conjunctive participle, are formed as in Gujarātī. As we approach the Marāṭhī territory, however, the forms of that language begin to appear and gradually gain ascendancy.

The preceding remarks will have shown that the position assigned to the dialects in question is correct, and that they are in reality more closely related to Gujarātī and Rājasthānī than to any other Indo-Aryan vernacular. The same result may be derived from a comparison of the vocabulary. We are not, however, able to make any statement in this respect regarding Khāndēśī. As to the Bhil dialects, the Rev. Ch. Thompson has calculated that about 84 per cent. of the words found in the Bhil dialect of Mahikantha may be derived from Sanskrit and correspond to words used in Gujarātī. About 10 per cent. are of Persian descent, and the remaining six cannot as yet be traced.

We shall now proceed to consider the various dialects in detail, and first turn to the so-called Bhil dialects.

BHĪLĪ OR BHILŌḌĪ.

The Bhīls are known under a bewildering variety of names. On account of their dark colour they are often called *Kālī paraj*, the black people. The only comprehensive name is, however, *Bhīl*, the Sanskrit *Bhilla*.¹ Ethnographically they are sometimes stated to be Dravidians, and sometimes to belong to the Muṇḍā stock. Accounts of the various tribes are found in the Census Reports and the District Gazetteers. In this place we have only to do with their language. Whatever their original speech may have been, there can be no doubt that, at the present day, they speak an Aryan dialect, closely related to Gujarāṭī and Rājasthānī.

Number of speakers.

Bhili has been reported from the following localities :—

	No. of speakers.
Mowar State	101,500
Banswara and Kuahtgarh	136,700
Dungarpur	67,000
Partabgarh	26,000
Western Malwa Agency	56,000
Bhopawar Agency	440,500
Mahikantha	10,200
The Danga	970
Nasik	37,000
Ahmednagar	1,000
Panch Mahals	108,300
Revnkantha	101,600
Khandesh	55,000
Buldana	575
Ellichpur	252
Basim	375
Nimar	21,500
TOTAL	1,163,872

To this total must be added the speakers of several minor dialects which have been honoured with separate names. The details will be found under the single dialects. The general facts are as follows :—

Name of dialect.	Where spoken.	No. of speakers.
Ahīrl	Cutch	30,500
Anārya (i.e. 'Non-Aryan') or Pabāḍī.	Revnkantha	13,500
Bāorl	Punjab, Rajputana, and United Provinces .	43,000
Bareḷ	Chhota Udaipur	1,000
Chāṅṅṅl	Panch Mahals and Thana	1,200
	Carried over	119,200

¹ It is not impossible that *Bhilla* itself is really a Prakrit corruption of *Bhīlī*, which has been adopted again, in this form, by Sanskrit.

BHĪLĪ OR BHILŌDĪ.

Name of dialect.	Where spoken.	No. of speakers.
	Brought forward	119,200
Chōdh'ri	Surat and Nawsari	121,253
Dēhāwali	Khandesh	45,000
Dhōḍiā	Surat and Thana	60,000
Dubli	Thana and Jawhar	14,050
Gām'ṭi	Surat and Nawsari	43,715
Girāsīā	Marwar and Sirohi	90,700
Hābū'ri	United Provinces	2,596
Kōnkanī	Nawsari, Surat, Surgana, Nasik, Khandesh.	232,613
Kōṭali	Khandesh	40,000
Mag'rā ki bōli	Merwara	44,500
Māw'chi	"	30,000
Nāhari or Bāglani	Nasik and Surgana	13,000
Nāik'ḍi	Rewakantha, Panch Mahals, and Surat	12,100
Panchāli	Buldana	560
Par'dhi	Berar and Chanda	5,410
Pāw'hi	Khandesh	25,000
Ranāwat	Nimar	500
Rāni Bhil	Nawsari	87,540
Rāṭh'vi	Rewakantha	8,000
Siyālgir	Midnapore	120
Wāg'di	Rajputana, Central India, and Bombay Presidency.	525,375
	TOTAL	1,526,237

By adding these figures to those given above we arrive at the following grand total:—

Bhili	1,163,872
Minor Dialects	1,525,237
TOTAL	<u>2,689,109</u>

The territory occupied by the Bhil tribes is a rather extensive one, and there are, as might be expected, differences of dialect in the different parts of the Bhil country. Towards the north and east the dialects of the Bhils gradually merge into the various forms of Rājasthānī. In the west and south the influence of Marāṭhī gradually increases. Thus the southern forms of Kōnkanī are almost Marāṭhī and gradually merge into some broken dialects of

the Northern Konkan, such as Vār'li, Phud'gī, Sāmvedī, and Vād'val, which have now become real Marāṭhī dialects, though their original base must have agreed with Bhīli. More towards the east the Bhīli dialects gradually approach Khāndēsi, and at the Khandesh frontier, in Northern Nasik and in the Dangs, they are almost pure Khāndēsi.

The Bhīli dialects, therefore, form a continuous chain, between Rājasthānī, through Gujarāṭī and Khāndēsi, and Marāṭhī. In most cases, however, the Marāṭhī influence is only of a quite superficial kind, and the general character of the dialect remains Gujarāṭī. In Nimar, the Bhīli seems to have been more strongly influenced by Marāṭhī than elsewhere, the specimens forwarded from that district being written in a corrupt Marāṭhī, see below, p. 174. From Berar only one set of specimens has been received. It had been prepared in Basimand and was written in a form of Gōṇḍī. The specimen will be dealt with in connexion with that latter form of speech. The reported number of speakers from Berar has, however, been added in the figures given above. It seems probable that the Gōṇḍī-speaking Bhīlis simply employ the language of their neighbours.

Specimens will be given in the following pages of the various Bhīli dialects. They will be arranged according to principles which it will be necessary to point out in this place.

The best known among all Bhīli dialects is that of Mahikantha. It is the main basis of the Rev. Ch. Thompson's Bhīli grammar. Mahikantha is also a convenient starting point if we desire to follow the various ramifications of the Bhīli dialects, and the form of Bhīli spoken there has accordingly been dealt with as Standard Bhīli.

It is closely related to Gujarāṭī. The present tense of the verb substantive, however, does not begin with *chh*, but with an *h*-sound which seems to correspond to the *ch* in 'loch.' The same sound is also the characteristic of the future tense.

To the north-east of Mahikantha lie the hilly tracts of the Mewar State where Bhīli is the principal language. The dialect is almost the same as in Mahikantha. There are, however, traces of the influence of the neighbouring Mār-wāri. Thus the periphrastic future ending in *-gō* begins to occur in Kotra.

The influence of Mār-wāri increases as we proceed northwards along the Aravalli hills, where we find the so-called Girāsīā or Nyār. Still farther to the north, in the southern portion of the Merwara State, we find the dialect Mag'ri which is almost pure Mār-wāri.

If we return to Mahikantha we can trace another series of dialects forming a link with Mālvi. They are spoken to the east of Mahikantha, in Dungarpur, Banswara, Partabgarh, Ratlam, and Dhar. The present tense of the verb substantive begins with an *h*, and the future is usually formed periphrastically by adding *-gō*. In Ratlam we also find the *chh* form of the present tense of the verb substantive which is common in the dialects to the west of the State.

We again return to Mahikantha. The Bhīli of the South State of Rewakantha is almost identical with the dialect spoken in Mahikantha. Proceeding towards the east we find, in the eastern portion of the Panch Mahals, a dialect of Bhīli which may be considered as the central link in a chain connecting Nimāri in the east with Standard Gujarāṭī in the west. The present tense of the verb substantive begins with *s* while the characteristic element of the future is an *h*. The same is the case with the dialects spoken in Jhabua, and with the Bhīli dialects of Chhota Udaipur and Rajpipla of the Rewakantha Agency. The Bhīli of the two last-mentioned districts, however, has so

many points of analogy with the dialects spoken farther south and gradually approaching Marāṭhī that they will be dealt with in connexion with them.

The Bhil dialects of Ali Rajpur and Barwani, on the other hand, will be dealt with in connexion with those spoken in the Panch Mahals and Jhabua. The present tense of the verb substantive here begins with *chh* and the future is formed by adding an *s*-suffix. In Barwani the Bhil dialects gradually merge into Nimāri, and we occasionally also find the periphrastic future formed by adding a *gā*. From Ali Rajpur we shall proceed westwards through a series of dialects which gradually merge into Standard Gujarātī. The present tense of the verb substantive begins with *chh* and the future is formed by adding an *s*. These dialects are spoken in Baria, the western portion of the Panch Mahals, and in Lunawara. The dialect spoken in the Halol taluka of the Panch Mahals and in Lunawara is called Naik'dī. This dialect is also spoken in Surat where it has come under the influence of Marāṭhī. All the various forms of Naik'dī will therefore be dealt with later on.

The dialect of the Ahirs in Cutch, on the other hand, is closely related to Gujarātī, and will be dealt with in this connexion. It, however, also agrees with Marāṭhī in several points, and we shall therefore proceed from Ahirī to a series of dialects which runs down from Rewakantha and gradually approaches Marāṭhī and Khāndēśī

We shall begin these with the dialects spoken in Ohhota Udaipur and Rajpipla of the Rewakantha Agency. They agree with the Bhili of the eastern Panch Mahals in the formation of the present tense of the verb substantive and of the future. The former begins with *chh* and the suffix of the future is *h* or *ī*.

In those dialects we meet with a new feature.

The usual present tense in Gujarātī and Rājasthānī is formed by adding the verb substantive to the conjunctive present. Thus, Gujarātī *hū karū chhū*, I do. In Marāṭhī the same tense is formed from the present participle. Thus, *mī karitō*, I do. The forms used in Khāndēśī agree with Gujarātī in the singular and with Marāṭhī in the plural. Thus, *karas*, he does; *kar'tas*, they do.

The northern Bhil dialects mainly agree with Gujarātī and Rājasthānī. In Ohhota Udaipur, on the other hand, the Khāndēśī and Marāṭhī forms begin to appear. Thus, *chhū*, I am.; *chhē* and *chhatāh*, they are. Compare also forms such as *jā'tlu chhē*, thou goest.

Pāw'ri, a dialect spoken in the north of Khandesh, will be dealt with between the Bhili of Ohhota Udaipur and that spoken in Rajpipla. It is closely related to the Barēl dialect of Ohhota Udaipur, and leads, on the other hand, over to Khāndēśī.

In Rajpipla we begin to find the Marāṭhī present of the verb substantive, *āhē*. That form is more closely related to *hē* than to *chhē*. *Hē*, is, and the *h*-suffix of the future tense prevail in the southern dialects of Naik'dī, and the various forms of that speech will therefore be dealt with after the Bhili of Rajpipla.

The *h*-form of the present tense and the corresponding *h*-future also prevail in Māw'chī, spoken in the eastern part of Khandesh, and in the Nōri dialect of Ali Rajpur.

The same is the case with the various Bhil dialects spoken in the Navsari Division of the Baroda State and neighbouring districts, such as Rānī, Chōdhri, Gāṃṭī, and Dhōdiā. Rānī may be considered as the link connecting the southern forms of Bhili with Pāw'ri and the dialects of Ohhota Udaipur and Rajpipla. It shares the

ablative suffix *dēkh* with *Pāw'ri*. Both dialects begin to use the Marāṭhī form of the plural of strong masculine bases, as is also the case in Rajpipla and Khandesh. The possessive pronouns are *mā*, my; *tā*, thy, as in Rajpipla, Māv'chī, and other connected dialects. The plural, and sometimes also the singular, of the present tense is formed from the present participle, and so forth.

The other Bhil dialects of Nawsari have still more traces of the influence of Marāṭhī, and the various forms of the so-called Kōnkaṇī gradually merge into the broken Marāṭhī dialects of Thana.

In Nasik, Kōnkaṇī merges into several Bhil dialects which are almost identical with Khāndēśī.

Before proceeding to deal with that form of speech we shall have to consider some dialects which have been more or less influenced from various sources.

In the first place the Bhilī of Nimar. That dialect has been largely influenced by the Marāṭhī of the Central Provinces, though it preserves sufficient traces of its different origin.

Then we shall have to deal with Bhil dialects spoken by some vagrant tribes, *viz.*, Bāori, Habūrā, Pār'dhī, and Siyālgiri.

It should be borne in mind that the Bhils are not of Aryan origin, and that they have, accordingly, adopted a foreign tongue. We cannot under such circumstances expect the same consistency as in the case of the genuine Aryan vernaculars, and as a matter of fact we often meet with a state of affairs that reminds us of the mixed character of the language of other aboriginal tribes, which have, in the course of time, adopted the speech of their Aryan neighbours.

The Bhils have sometimes been considered as originally a Dravidian race, and sometimes as belonging to the Muṇḍā stock. We are not as yet in a position to settle the question.

The various Bhil dialects contain several words which do not appear to be of Aryan origin. Some of them seem to be Muṇḍā; thus, *ṭāhī*, a cow; *bīdō*, back. Compare Muṇḍārī *tāhī*, to milk a cow; Kharīā *bōd*, back.

In other cases there is apparently a certain connexion between Bhilī and Dravidian. Compare *talpā*, head; *ṭōṭī*, a cow; *ākh'ṭō*, a bull; with Tamil *talei*, head; Gōṇḍī *ṭāli*, a cow; Kanarese *ākāṭu*, a cow, and so forth.

It would not, however, be safe to base any conclusion on such stray instances of correspondence. We have not, as yet, sufficient insight into the relationship between the vocabularies of the Dravidian and Muṇḍā families. There can be no doubt that both have several words in common, especially in those districts where the two families meet. We are not, however, justified in concluding from such facts that these forms of speech are derived from the same base. It seems much more probable that they are both to some extent mixed languages, representing the dialects of the different races which have, in the course of time, invaded India. Each new race to some extent absorbed the old inhabitants, whose language left its mark in the grammar and vocabulary of the new invaders.

We must, therefore, leave the question about the origin of the non-Aryan element in Bhilī vocabulary open until further investigations have thrown more light upon the relationship of the different linguistic families of India.

There are, on the other hand, a few points in Bhilī grammar which apparently show some connexion with Dravidian forms of speech. They are not, however, numerous and quite insufficient to prove a closer connexion. The principal ones are as follows.

Soft aspirated letters are commonly hardened. Thus, *khōrō*, a horse; *phāi*, a brother. A similar hardening of unaspirated soft letters occurs in some Bhil dialects. See below. This state of affairs can perhaps be compared with the hardening of initial soft consonants in Dravidian. Compare, for example, Telugu *kāramu*, Sanskrit *gharma*, heat.

The neuter gender is sometimes used to denote female beings, just as is the case in Telugu, Gōṇḍī, etc. Thus, *bairū*, a wife; *bairā*, wives. The same is also the case in the Marāṭhī dialects of the coast where Dravidian influence is probable.

In this connexion we may also note the fact that the pronoun *hā*, this, has the same form for the feminine and neuter singular, just as is the case with the demonstrative pronouns in Telugu. The pronoun *du*, this, can further be compared with Tamil *a-du*, that, *i-du*, this, and similar forms in other Dravidian languages.

Finally, we may note the suffix *n* of the past tense. It is, of course, quite possible that this suffix is identical with the Aryan *l* in Marāṭhī and other languages. On the other hand, it can also be compared with the Dravidian suffix *n*. Compare Tamil *ōḍu-nēn*, I ran. The Dravidian *n*-suffix has, in other dialects, a very wide use, and this fact can perhaps be adduced in order to explain the occurrence of the *n*-suffix in Bhilī in other tenses than the past. The Aryan *l*-suffix is, however, also used outside the past tense and was originally a common derivative suffix.

It would not be safe to urge such points. They are not of sufficient importance to furnish a conclusive proof. We should, however, remember that the Bhils belong to Western India where we might reasonably expect to find remnants of the old Dravidian population, and such strong grammatical characteristics as have just been mentioned make the supposition the more plausible that the Bhils have once spoken a Dravidian dialect. It is even possible that their original language was a Muṇḍā form of speech, which was in its turn superseded by a Dravidian tongue.

BHILĪ OF MAHIKANTHA.

It has already been stated that the Bhil dialect spoken in Mahikantha may be conveniently chosen as a starting point from which we can follow the ramifications of these forms of speech in all directions. It will therefore be necessary to give a somewhat fuller account of that dialect.

The remarks which follow are based on the specimens received from the Edar State and on the following

AUTHORITY—

THOMPSON, REV. CHAS. S.,—*Rudiments of the Bhilī Language*. Ahmedabad. United Printing Press, 1895.

Mr. Thompson's Bhilī is in all essential points the dialect of Mahikantha.

Pronunciation.—The letter *a* is often pronounced as an *ō*, or, more probably, as the *a* in English 'all.' It has been transliterated as *ō*, and I have not ventured to alter the spelling. Thus, *pag* and *pōg*, foot; *pan* and *pōn*, but. In the same way we find *ō* for *ā* in *pōnī* (Gujarātī *pōnī*) and *pānī*, water. In some Gujarātī dialects this *ō*, transliterated *o* and pronounced as in 'all,' is regularly substituted for *ā*. A nasalized *ā* is very commonly written *ō̃*, and seems to be pronounced like *ou* in French 'bon.' Thus, *tamō̃* and *tamō̃*, you; *ākh* and *ōkh*, eye.

Final *ī* in the singular of feminine nouns is commonly pronounced almost as an *ē*; thus, *sōrī* or *sōrē*, daughter; *vī* and *vē*, she. So also in dialectic Gujarātī.

A long final vowel is very often nasalized. Thus the suffix of the dative is *ē̃* or *ē̃*, and *nē̃* or *nē̃*.

The hard palatals do not occur, they having been replaced by *s* as in dialectic Gujarātī; thus, *sōrū̃*, Standard Gujarātī *chhōrū̃*, a child; *sōr*, Standard Gujarātī *chōr*, a thief.

The soft palatal *j* is pronounced as a soft *s* or *z*; thus, *junū̃*, old, pronounced *zunū̃*. When *j* is followed by *y* in the past tense of verbs and in some forms of feminine *ī*-bases, it is, however, pronounced as an ordinary *j*; thus, *gījyō̃*, (he) went; *sōrjyē̃*, by a daughter. Compare below. The same change occurs in dialectic Gujarātī.

The cerebral *ḍ* between vowels is usually pronounced as an *r*, also as in Gujarātī dialects; thus, *khōrō̃* and *ghōḍō̃*, a horse.

A *y* followed by a vowel is often changed to a *yy*; thus, *sōrī*, a daughter; *sōrjyānō̃*, of daughters; *mayā̃* and *mājyā̃*, compassion; *māryō̃* and *mārjyō̃*, struck, and so on. This secondary *j* is not pronounced as a *z*.

The sounds *ṣ* and *w* are pronounced as in Gujarātī and Rājasthānī.

The letter *h* is pronounced in two different ways. When it corresponds to an *h* in Gujarātī and connected languages it is very faintly sounded, and often dropped altogether as in the colloquial form of that language; thus, *hū̃ atō̃*, Standard Gujarātī *hū̃ hatō̃*, I was. *ḥ* is, however, also regularly substituted for every *s* in the corresponding Gujarātī word. This *ḥ* is pronounced as a guttural *h*, like the *ch* in 'loch' or in the German 'ich.' It has been transliterated as an *ḥ*. Thus, *ḥōnū̃*, Gujarātī *sōnū̃*, gold, *bēḥ*, Gujarātī *bēs*, sil. In Gujarātī dialects *s* regularly becomes *h*.

Soft consonants are often replaced by the corresponding hard ones. Thus, *ṭāhī* and *ḍāhī*, a cow; *līḍū̃* and *līḥū̃*, taken; *upvū̃* and *ubū̃ thāovū̃*, to stand. The soft palatal *j* is said to be often pronounced as an *s*. Usually, however, the soft consonant which is changed to a hard one is an aspirate. Thus, *ghēr*, *ger*, and *khēr*, house; *ghōḍō̃* and *khōḍō̃*, a horse; *thām^vvū̃* and *dhām^vvū̃*, to run; *thōḷū̃* and *dhōḷū̃*, white; *bhāī* and *phāī*, a brother, and so on.

The principal features of the Bhilī dialect will be seen from the short grammatical sketch which follows. For further details the student is referred to Rev. Chas. S. Thompson's *Rudiments of the Bhilī Language* quoted under Authorities, above.

BHĪLĪ SKELETON GRAMMAR.

I.—NOUNS.

Sing.						
Nom.	<i>bāp</i> , a father.	<i>sōrō</i> , a son.	<i>ād'mī</i> , a man.	<i>sōrī</i> , a girl.	<i>gēr</i> , a house.	<i>sōrā</i> , a child.
Agent.	<i>bāp-ē</i> .	<i>sōrē</i> .	<i>ādaman'yē</i> .	<i>sōrjyē</i> .	<i>gērē</i> .	<i>sōrā-nē</i> .
Dat.	<i>bāp-ē</i> , <i>bāp-nē</i> .	<i>sōrā-ē</i> , <i>sōrā-nē</i> .	<i>ādaman'yē</i> .	<i>sōrī-nē</i> , <i>sōrjyē</i> .	<i>gērē</i> , <i>gēr-nē</i> .	<i>sōrā-nē</i> .
Abl.	<i>bāp-ḥū</i> .	<i>sōrā-ḥū</i> .	<i>ād'mī-ḥū</i> .	<i>sōrī-ḥū</i> .	<i>gēr-ḥū</i> .	<i>sōrāḥū</i> .
Gen.	<i>bāp-nō</i> .	<i>sōrā-nō</i> .	<i>ād'mī-nō</i> .	<i>sōrī-nō</i> .	<i>gēr-nō</i> .	<i>sōrā-nō</i> .
Loc.	<i>bāp-mā</i> .	<i>sōrā-mā</i> .	<i>ād'mī-mā</i> .	<i>sōrī-mā</i> .	<i>gēr-mā</i> .	<i>sōrā-mā</i> .
Plur.						
Nom.	<i>bāp</i> .	<i>sōrā</i> .	<i>ād'mī(ō)</i> .	<i>sōrī(ō)</i> .	<i>gēr</i> .	<i>sōrā</i> .
Dat.	<i>bāpā-nā</i> .	<i>sōrā-nā</i> .	{ <i>ādaman'yō-nā</i> .	{ <i>sōrīō-nā</i> .	{ <i>gērā-nā</i> .	{ <i>sōrā-nā</i> .
			{ <i>ādaman'nyā-ē</i> .	{ <i>sōrjyā-nā</i> .		
Gen.	<i>bāpā-nō</i> .	<i>sōrā-nō</i> .	{ <i>ādaman'yō-nō</i> .	{ <i>sōrīō-nō</i> .	{ <i>gērā-nō</i> .	{ <i>sōrā-nō</i> .
			{ <i>ādaman'nyā-nō</i> .	{ <i>sōrjyā-nō</i> .		

Suffixes ending in *ē* are often nasalized. Thus, *bāpē*, by the father. Other case suffixes are,—ablative *kanē-tāi*; locative *māy*, *mā*, *kanā*, and *ē*; thus, *kucā-mē*, in the well; *hāihē* (*hāihē*), on the hand.

The neuter gender is often used to denote feminine beings; thus, *bairū* and *bairī*, a woman.

Adjectives.—All adjectives which do not end in *ū* are uninflected. Those ending in *ū* are inflected for gender, number, and partly for case. Thus, *bhalū*, good; fem. *bhalī*; neut. *bhalū*; pl. *bhalī*, fem. *bhalī*, neut. *bhalē*; oblique *bhalā*, fem. *bhalī*; before locatives also *bhalā*. The genitive and ablative suffixes are such adjectives; thus, *tārē ātā-nē* (or, *tārā ātānā*) *kāsr-mā*, in thy father's house; *ḥāp'qī-mā-ḥō ēk ḥāy'qī*, one servant from among the servants; *kī-ḥē sō'jyā*, wherefrom have you come?

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Sing.	Plur.	Sing.	Plur.		
Nom.	<i>ḥū</i> .	<i>amā</i> , <i>amā</i> , <i>āp'qā</i> .	<i>tū</i> .	<i>tamā</i> , <i>tamā</i> .	<i>kun</i> , <i>kōn</i> .	<i>ḥū</i> .
Agent.	<i>mē</i> , <i>mā</i> .	<i>amā</i> , <i>āmā</i> , <i>āp'qā</i> .	<i>tē</i> , <i>tā</i> .	<i>tamā</i> , <i>tamā</i> .	<i>kōn</i> .	<i>ḥēnē</i> .
Dat.	<i>māy</i> , <i>mā-nā</i> .	<i>amā</i> .	<i>tāy</i> .	<i>tamā</i> .	<i>kōnā-ē</i> .	<i>ḥāy</i> .
Gen.	<i>mārō</i> .	<i>amārō</i> .	<i>t(h)ārō</i> .	<i>tamārō</i> .	<i>kōnā-nō</i> , <i>kī-nō</i> .	<i>ḥēnā-nō</i> , <i>ḥī-nō</i> .
	That.					
	Sing.		Plur.			
Noun.	<i>wō</i> , <i>vī</i> ; f. <i>vō</i> , <i>vī</i> .		<i>wā</i> , f. <i>vī</i> , n. <i>wā</i> .		Similarly are inflected, <i>pōlō</i> , f. <i>pōlī</i> , he, she; <i>f</i> and <i>iyō</i> , fem. <i>iyā</i> , n. <i>iyū</i> , obl. <i>f</i> or <i>anā</i> , this; <i>tā</i> , obl. <i>tānā</i> and <i>tī</i> , that; <i>jī</i> , obl. <i>jānā</i> and <i>jū</i> , who.	
Agent.	<i>wānē</i> , <i>vīnē</i> , f. <i>wānī</i> .		<i>wānā</i> , f. <i>wānī</i> .			
Dat.	<i>vī-nē</i> ; or <i>wānā-ē</i> , f. <i>wānī-ē</i> .		<i>wānā</i> , f. <i>wānī</i> .			
Gen.	<i>vī-nō</i> , or <i>wānā-nō</i> , f. <i>wānī-nō</i> .		<i>wānā-nō</i> , f. <i>wānī-nō</i> .			

III.—VERBS.

A.—Verb Substantive.—*હોવું*, to be.

	Present, I am, etc.	Past, I was, etc.	Future, I shall be, etc.	Subjunctive, I may be, etc.	Imperative, be, etc.
Sing.	1 <i>હું.</i>	<i>તહ.</i>	<i>અહીં, હોઈહું, અહ્યં.</i>	<i>અગું, હોઁ, વહ.</i>	
	2 <i>હં.</i>	<i>તહં.</i>	<i>અહં.</i>	<i>અગં, વં.</i>	<i>હો, હોજં.</i>
	3 <i>હં.</i>	<i>તહં.</i>	<i>અહં.</i>	<i>અગં, વં.</i>	
Plur.	1 <i>હાં, હાં-યં.</i>	<i>તહાં.</i>	<i>અહાં.</i>	<i>અગાં, વાં.</i>	
	2 <i>હં.</i>	<i>તહં.</i>	<i>અહં.</i>	<i>અગં, વં.</i>	<i>હો, હોજં.</i>
	3 <i>હં, હં.</i>	<i>તહં.</i>	<i>અહં.</i>	<i>અગં, વં.</i>	

The past tense is inflected as an adjective and agrees with the subject in gender and number. Thus, *વે અહીં*, she was. A past subjunctive is *અગે* or *અગેતી*, I might be. It does not change for person.

B.—Finite Verb.—*પડવું*, to fall.

Verbal Noun.—*પડવું*, genitive *પડવું-નં*.

Participles.—*પડવું*, falling; *પડ્યું*, *પડેલું*, fallen; *પડવું-નં*, about to fall; *પડવું-તું*, on falling.

Conjunctive participle.—*પડી*, *પડી-ને*, *પડી-ને*.

	Pres. conj., I may fall, etc.	Present, I fall, etc.	Past, I fell, etc.	Future, I shall fall, etc.	Imperative, fall, etc.
Sing.	1 <i>પડું.</i>	<i>પડું-હું.</i>	<i>પડ્યું.</i>	<i>પડી(હું), પડું-હું.</i>	
	2 <i>પડં.</i>	<i>પડં-હં.</i>	<i>પડ્યં.</i>	<i>પડું-હં, પડી(હં).</i>	<i>પડ, પડું.</i>
	3 <i>પડં.</i>	<i>પડં-હં.</i>	<i>પડ્યં.</i>	<i>પડું-હં.</i>	
Plur.	1 <i>પડાં, પડાયં.</i>	<i>પડાં-હાં.</i>	<i>પડ્યાં.</i>	<i>પડાં-હાં.</i>	<i>પડાયં.</i>
	2 <i>પડં.</i>	<i>પડં-હં.</i>	<i>પડ્યાં.</i>	<i>પડાં-હં.</i>	<i>પડાં, પડું.</i>
	3 <i>પડં.</i>	<i>પડં-હં.</i>	<i>પડ્યાં.</i>	<i>પડાં-હં.</i>	

Present definite.—*હું પડું હું*, I am falling.

Imperfect.—*હું પડું તહં*, I was falling.

Perfect.—*હું પડ્યું હું*, I have fallen.

Pluperfect.—*હું પડ્યું તહં*, I had fallen.

The present conjunctive is also used as an ordinary present. The past participle passive has sometimes the forms *પડાયું*, *પડ્યું*, and *પડં*.

Similarly are inflected all regular verbs. The past tense of transitive verbs agrees with the object; thus, *વારૂં પુસ્તક આપ્યું* he gave his property; *અને તેને મોકલ્યું*, he sent him.

C.—Irregular Verbs.

Several verbs form their past tense irregularly. Thus,—

કરવું, to do, past *કર્યું*.
કહવું, to eat, " *કહ્યું*.
જાવું, to go, " *ગયું*.
દેખવું, to see, " *દેખ્યું*.
દેવું, to give, " *દેવું*.
નડવું, to run away, " *નડ્યું*.

પડવું, to enter, past *પડ્યું*.
પીવું, to drink, " *પીવું*.
ભીંવું, to fear, " *ભીંવું*.
બેઠવું, to sit, " *બેઠ્યું*.
મારવું, to die, " *મારવું*.
લેવું, to take, " *લેવું*.

Occasionally we also find forms such as *રિહાવું*, he got angry; *મારવું*, beaten, etc.

Passive Voice.—Formed by adding *વું* to the base; thus, *કરવું*, to do; *કરાવું*, to be done; *કેવું*, we are called; *કેવાવું*, they are called.

Causative verb.—Formed as in Gujarati by adding *ાવ*, *ાવ*, and *ાવ*. When *ાવ* is added the verbal noun usually ends in *વું* and not in *વું*. Thus, *વાજવું*, to sound; *વાજાવું*, to cause to sound; *બેઠવું*, to sit; *બેઠાવું*, to cause to sit; *પહારવું*, to turn; *પહારાવું*, to cause to turn.

BHĪLĪ OR BHILŌDĪ.

The dialect spoken by the Bhils in the Edar State, in Mahikantha, very closely agrees with the preceding skeleton grammar, as will be seen from the two specimens which follow. The Bhils of that district are commonly called Dungri Bhils, from the neighbouring Dungarpur, and their dialect is also known as Duṅgrī.

The first specimen is a version of the Parable of the Prodigal Son, and the second an account of the way in which the Bhils contract their marriages.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

એક આદમ-ને બે સોરા આતા । ને અણામાંહા (ધીમાંહા) નેને સોરે ધીના આપને કેન્નુ, આતા મારે પાંતીએ આવે ધી તમારી પુંછ નો પ્હાગ મય આલો । ને વણું પોતાની પુંછ બેમાં વાંટી આલ્યા । ને ચોરા દન પરસે ધી નેને સોરે હુતો માલ પ્હેગો ક્ષેા (ક્રીકો) ને વેગળા દેહમાં ગીન્ન્યો, ને ઉં રસાં રાવણાંમાં વણાનો માલ વેચી નોખ્યો । ને જરે ધીણું હેતું ખોધી દેડીયું તેરે ધી મલકને મોટા કાર પડ્યો ને ધીને તંગી પડ્યા લાખ્યા । ને વી ગીન્ન્યો ને ધી મલકના રડત માંવલા એકને કહેર હાગડી યધીને રેન્ન્યો । ને અણું ધીને પોતાના ખેતરમે પુંડ સારવા ગોડ્યો । ને પુંડ છ સોલ ખાતાં અતાં ધી ખાધીને પેઠ ભરવાનું મન થાલ્યુ, ને કણું ધીને નહીં આલ્યું ને બણું વી ઠેકાણું આલ્યો તાણું ઈણું કેન્નુ, મારા દાદાના કતરા હાગડીને ધરાધીને રોટલા મળે હે, ને હું બુખે મરુંકું । ઈયાંદો હુકીને મારે બાને ખેર બઢીક, ને ધીને ક્ષીક, આતા અંગાહ હામે ને તમારી આગળ મેં પાપ કીદાં હે । ને હયાં તમારો દીકરો કેન્ન્યાનો (કેવનો) યરમ નાંદો । તમારા હાગડી માંદો એક હાગડી મને ગણાં । ને વી ઉ ફુલ્યો ને ધીના આપને ખેર ગીન્ન્યો । પથુ બાણું કતરેય સેટે ધી અતો તાણું-ને ધીના બાપે ધીને દીકો, ધીને ધીના માયે દયા આલ્યો, ને ધી યમીઓ, ને ધીને કોટું બાક્યો, ને ધીને ખેરવી કીદી । ને ધી સોરે ધીને કેન્નુ, આતા, ને અંગાહ હામે ને તમારી આગળ પાપ કીદાં હે ને હયાં તમારો દીકરો કેન્ન્યાનો યરમ નાંદો । પથુ ધીના બાપે પોતાના હાગડીને કેન્નુ, હારામાં હારાં લખરાં લી આવો, ને ધીને પેરાવો ; ને ધીને હાપે વેડી ધાલો, ને પોગમાં બાહ્યાં ધાલો । ને હેડો આપણુ ખાધીયે, ને ગોલ મારીયે । હું કારણુ છ આ માયે સોરો મરી ગીન્ન્યો તો, ને પાસ્સો જ્યવતો થાલ્યો હે ; ખોવાધી ગીન્ન્યો તો, ને બડલ્યો હે । ને વા મન મારવા મંડલ્યા ॥

એવાં ધીનો વડો સોરો ખેતરમે અતો । ને બણી-વેળા ધી ખેર ગીન્ન્યો ને ખેરની પાણે આલ્યો તણી-વેળા ગણાં ને નાસ ઈણું સાંભલ્યાં । ને ઈણું હાગડીમાંહા એકને હાદ ધીને પુસ્તુકે ઈણું, હું હે । ને ઈણું ધીને કેન્નુ, તમારો ભાધી આલ્યો હે ; ને તમારા બાપે એક વડી ગોઠ કીદી હે, ઈમદે ધીને હાલ્ને હોરો ધી મળ્યો હે । ને ધીને રીસ સચી (સચ) , ને માંવ બવાનું મન થાલ્યું નાંદો । તી (તણું) ધીના બાપે આપડું આવી ધીને હમબવાયો । ને ઈણું જવાબ આલ્યો ને ધીના બાપને કેન્નુ કી, લો, અતરાં વરહ થાલ્યાં તમારી મેં શુવાળી કીદી, ને કોધી દન તમારો હકમ પાસ્સો પાડલ્યો નાંદો (તમારું વસલ પાસ્સું ઠેલ્યું નાંદો) । તેં પથુ મારા ગોઠીયા પ્હેળા કરી મન કડું અતરા હારે તમે કોધી દન એક ટેટું નહીં આલ્યું । પથુ જણું તમારો પસો રાંડુમાં વેરી દેડીયો તી સોરો આલ્યો ઈવાલ, ધીને એક ગોઠ આલ્યા । ને ઈણું ધીને કેન્નુ, સોરા, તું તો મારી પ્હેળા હ્યા રેન્ન્યો હે, ને જતરે માંડે હે તી હેતું તારું હે । આપડે મન કરવી ને રાજ યાનું જુજો । હું કારણુ ને આ ત્યારો ભાઈ મરી ગીન્ન્યો તો, ને પાસ્સો જ્યવતો થાલ્યો હે ; ને ખોવાઈ ગીન્ન્યો તો, ને પાસ્સો બડલ્યો હે ॥

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHĪLŌDĪ.

SPECIMEN I.

(EDAR STATE, MAHIKANTHA.)

Ēk ādam^{nyē} bē sōrā atā. Nē aṇā-mā-hā (or i-mā-hā)
One man-to two sons were. And them-among-of (or, these-in-from)
 nōnē-sōrē i-nā bāp-nē kējyū, 'ātā, mārē pātī-ē
by-the-younger-son his father-to it-was-said, 'father, my share-to
 āvē i tamārī puñji-nō phāg may ālō.'; Nē waṇē pōtā-nī
may-come that your property-of portion to-me give.' And by-him his
 puñji bēyā-nē wāṭi ālyī. Nē thōrā dan passē i
property both-to having-divided was-given. And few days after this
 nōnē-sōrē hētō māl phēgō kēdyō (or kidō), nē vēg^{lā} dēh-mā
by-younger-son all wealth together was-made, and far country-to
 gījyō, nē ū {rarā-rav^{nā}-mā waṇā-nō māl vēd^{phī}
he-went, and there feasting-in his property having-wasted
 nōkhyō. Nē jērē iṇē hētū khōi dēdyū, tārē i
was-thrown. And when by-him all having-wasted was-thrown, then this
 malak-mē motō kār paḍ^{jyō}, nē i-nē taṅgī paḍ^{wā} lāgyī.
country-in great famine fell, and him-to distress to-fall' began.
 Nē vī gījyō nē i mulak-nā raūt-māy-hā ōk-nē khēr hāg^{dī}
And he went and this country-in dwellers-in-from one-of at-house servant
 thāi-nē rējyō. Nē aṇē i-nē pōtā-nā khētar-mē phuṇḍ
having-become stayed. And by-him him his-own fields-in swine
 sūr^{wā} mōkalyō. Nē phuṇḍ jī sōl khāṭā atā i khāi-nē
to-feed was-sent. And swine what bark eating were that having-eaten
 pēt bhar^{wā}-nū man thājyū, nē kaṇē ḥī-nē nahī
belly filling-of mind became, and by-anybody him-to not
 ālyū. Nē jāṇē vī thēkāṇē ājyō tāṇē iṇē kējyū,
was-given. And when he proper-place-in came then by-him it-was-said,
 'mārā dādā-nā kat^{rā} hāg^{dī}-nē dharāi-nē rōḍ^{lā} maḷō-hē,
'my father-of how-many servants-to satisfaction-to leaves got-are,
 nē hū bhukhē marū-hū. Iyā-hō uṭhī-nē mārē bā-nē
and I with-hunger dying-am. Here-from having-arisen my father-of
 khēr jāhīḥ nē i-nē kēhīḥ, "ātā, āgāḥ hāmē nē
to-house I-shall-go and him-to I-shall-say, "father, heaven before and

tamāri āgaḷ mē pāp kidā hē. Nē hōwā tamārō dik'rō
you before by-me sins made are. And now your son
 kōjyā-nō (or, kēwā-nō) tharam nāhī. Tamārā hāg'dī-mā-hō
being-called-of (or, saying-of) right is-not. Your servants-in-from
 ōk hāg'dī ma-nē gaṇā." Nē vi uṭh'jyō nē i-nā bāp-nō
one servant me-to count." And he arose and his father-of
 khēr gījyō. Paṇ jāṇē kat'rō-y-sēṭō i atō,
to-house went. But when at-considerable-distance he was,
 tāṇē-j i-nā-bāpē i-nō diṭhō; i-nē i-nā-māthē dayā
then-indeed by-his-father him-to he-was-seen; him-to him-on pity
 ājyi, nē i thāmīō, nē i-nē-kōṭṭē bājhyō, nē i-nē
came, and he ran, and on-his-neck seized, and him-to
 bōsī kīdī. Nē i sōrō i-nē kōjyū, 'ātā,
kisses were-made. And that by-son him-to it-was-said, 'father,
 mē āgāḷ hāmō nē tamāri āgaḷ pāp kidā hē,
by-me heaven before and you before sins made are,
 nē hōwā tamārō dik'rō kōjyā-nō tharam nāhī.' Paṇ
and now your son to-be-called-of right is-not.' But
 i-nā-bāpē pōtā-nā hāg'dī-nē kōjyū, 'hārā-mā hārā
by-his-father his-own servants-to it-was-said, 'good-among good
 lab'rā ḷi āwō, nē i-nē pērāwō; nē i-nē-
clothes having-taken come, and him-to put-on; and on-his-
 hāthē vēṭī ghālō, nē pōg-mā khāḷ'ḍā ghālō. Nē hēḍō,
hand ring put, and foot-on shoes put. And come,
 āpaṇ khāiyē, nē mōj māriyē. Hū kūraṇ? jī
we will-eat, and merriment strike. What reason? that
 ā mārō sōrō mari gījyō-tō, nē pāsō jīw'tō thājyō
this my son having-died gone-was, and again alive become
 hē; khōwāi gījyō-tō, nē jaḍ'jyō hē.' Nē wā majā
is; lost gone-was, and joined is.' And they merriment
 mār'wā māḍ'jyā.
to-strike began.

Ewā i-nō waḍō sōrō khētar-mē atō. Nē jāṇī-rēḷā
Now his eldest son field-in was. And what-time
 i khēr gījyō nē khēr-nī pāḷhē ājyō, tāṇī-rēḷā gāṇā
he to-house went and house-of near came, that-time songs
 nē nās iṇē sābhajyā. Nē iṇē hāg'dī-mā-hā
and dancing by-him were-heard. And by-him servants-in-from
 ēk-nē hād daī-nē pūsyū kē, 'iyū hū hē?'
one-to word having-given it-was-asked that, 'this what is?'
 Nē iṇē i-nē kōjyū, 'tamārō bhāi ājyō hē,
And by-him him-to it-was-said, 'your brother come is,

nē	tamārā-bāpē	ēk	vaḍi	gōṭh	kidi	hē,	im-kē
and	by-your-father	one	great	feast	made	is,	thus-that
i-nē	hājō-hōrō	i	maḷyō	hē	Nē	i-nē	rīs
him-to	safe-and-sound	he	found	is.	And	him-to	anger
sad'yi (or sad'ji)	nē	māy	jāwā-nū	man	thājyū	nāhī.'	
arose	and	inside	going-of	mind	became	not.'	
Ti (or taṇē)	i-nā-bāpē	bāy'rū	āvī	i-nē	ham'jāvīyō.		
Therefore	by-his-father	outside	having-come	him-to	it-was-entreated.		
Nē	iṇē	jawāb	āl'jyō	nē	i-nā	bāp-nē	kējyū
And	by-him	answer	was-given	and	his	father-to	it-was-said
kī,	'jō,	atrē	warah	thājyā,	tamāri	mē	guwāli
that,	'lo,	so-many	years	became,	your	by-me	service
kidi,	nē	kōi	dan	tamūrō	hakam	pāssō	pāḍ'jyō
was-done,	and	any	day	your	order	behind	was-dropped
nāhī (or,	tamārū	wasan	pāssū	thēl'jyū	nāhī).	Tē-pan	mārā
not (or,	your	word	behind	was-put	not).	But	my
gōṭhiyā	phēlā	karī	majā	karū	atrā-hāru	tamē	
friends	together	having-done	feast	I-might-make	so-much-for	by-you	
kōi	dan	ēk	iṣṭū	yē	nahī	āl'jyū.	Paṇ
any	day	one	kid	even	not	was-given.	But
tamārō	paisō	rādū-mā	vērī	dēḍiyō	ṭi	sōrō	
your	money	harlots-with	having-wasted	was-thrown	that	son	
āw'jyō	ivō-j	i-nē	ēk	gōṭh	ālyī.'	Nē	iṇē
came	then-just	him-to	one	fast	was-given.'	And	by-him
i-nē	kējyū,	'sōrā,	tū	tō	māri	phēlō	hadā
him-to	it-was-said,	'son,	thou	indeed	me	with	always
rējyo	hē;	nē	jēt'rū	mārū	hē,	ti	hētū
living	art;	and	as-much-as	mine	is,	that	all
thine							is.
Āp'dē	majā	kar'vī	nē	rāji	thāwū	jujē.	Hī
By-us	feast	should-be-made	and	happy	to-become	is-proper.	What.
kāraṇ ?	jē	ā	tthārō	bbāi	marī	gījyō-tō,	nē
reason ?	that	this	thy	brother	having-died	gone-was,	and
pāssō	jīw'tō	tbājyō	hē;	nē	khōwāi	gījyō-tō,	nē
again	living	become	is;	and	being-lost	gone-was,	and
pāssō	jad'jyō	hē.'					
again	joined	is.'					

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHĪLŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

(EDAR STATE, MAHIKANTHA.)

અમા બીલ કૈવા, ને ડુગરામાંય રહાં । અસલ અમારે બાપ-દાદા આવેલા હે । તી વા ડુગરા અમારા કૈવાધી । ને અમારે વીવા એવેા થાએ કે વોરને ગેરહાં મા-બાપ બાધી ને કાકા બેગાં યાધીને લાડી જોવા નીકળે । જ્યે ગામ લાડી ગમે તલે ગેર જાધીને પુસે કે, તમારે સૂરીને મારે સોરા-હાર હગાધી કરવી હે । ને લાડીને મા-બાપ ગમે તો, હાં, હગાઈ કરવી હે, એમ કહે । પસે કલાલને ગેરહો હરો એક રૂપીઆનો મગાવી હગળાં પાધીને વોરને મા બાપ પાસાં અથુને ગેર આવે, ને વીવા કરે । પહેલું તો વોરને ખીયે કરે, ને ગામવાળાને બોલાવીને હચે ને કુગરી ખાવા પીવા આવે । પસે બાધી પધીને ઠેકવા જાઈ, ને પસે ઠેકી રહીને હગળાં અથુાં અથુને ગેર જતાં રહે । પસે વોરને લાધીને પન્નાવથુાં લાડીને ગેર જય ને લાડીને પાભી લાડીને ને વોરને જમથુા હાય બે હવડાવીને હાત ફેરા ફેરા ફેરવે । પસે વોર પન્નીને બાહેરો નીકળે ને વથુાહાયે લાડી પોથુ નીકળે । વોર ધીને ગેર આવે તથુા હાયે લાડી પોથુ આવે । પસે વોરને ને લાડીને વોરને ગેર માંય ધાલે । પસે બાહેરાં પાસાં નીકળે ને લાડી ધીને મા-બાપને ગરે પાસી જય । પસે સો હાત દાઝાં વોર ને બીલ્લાં આદમી બેગાં યાધીને લાડીતું આર્થું કરવા જય ॥

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHĪLŌDĪ.

SPECIMEN II.

ACCOUNT OF A BHĪL MARRIAGE.

TRANSLITERATION AND TRANSLATION.

(EDAR STATE, MAHIKANTHA.)

Amā^ñ Bhil kēwā^ñ, nē dūgarā-māy^ñ rahā^ñ Asal amārē bāp-dādā
We Bhils are-called, and the-hills-in we-live. Formerly our ancestors
 āvelā hē. Ti wā dūgarā amārā kēwā. Nē amārē vīwā ēwō
come are. So these mountains ours are-called. And our marriage such
 thāē kē wōr-nē gēr-hā mā-bāp bhāi nē
becomes that the-bridegroom-of house-from mother-and-father brothers and
 kākū bhēgā^ñ thāi-nē lāḍi jōwā nik^ñlē. Janē gām
uncles together having-become the-bride to-see go-out. Which in-village
 lāḍi gamē, taṇē gēr jāi-nē pusē kē, 'tamārē sūri-nē
the-bride pleases, that to-house having-gone they-ask that, 'your daughter-by
 mārē sōrā-hār haḡāi kar^ñvī hē.' Nē lāḍi-nē mā-bāp
my son-with marriage to-be-done is.' And the-bride-of mother-and-father
 gamē tō, 'hā^ñ, haḡāi kar^ñvī hē,' em kahē. Pasē kalāl-nē
are-pleased then, 'yes, marriage to-be-done is,' so say. Then a-liquor-seller-of
 gēr-hō harō ēk rūpiā-nō magāvi haḡ^ñlā^ñ
the-house-from liquor one rupee-of having-caused-to-be-brought all
 pāi-nē wōr-nē mā-bāp pāsā aṇā^ñ-nē
having-caused-to-drink the-bridegroom-of mother-and-father again them-of
 gēr āvē, nē vīwā karē. Pahēlū-tō wōr-nē pithē
to-the-house[come, and marriage make. First-then bridegroom-to turmeric-ointment
 karē, nē gām-wālā-nē bōlavī-nē harō nē kugari khāwā-
they-do, and the-village-people-to having-called liquor and grain-and-maize to-eat-
 piwā ālē. Pasē khāi-pāi-nē thēk^ñwā ūthē, nē
to-drink they-give. Then having-eaten-having-drunk to-dance they-get-up, and
 pasē thēki-rahi-nē haḡ^ñlā^ñ aṇā^ñ-aṇā^ñ-nē gēr jātā-rahē. Pasē
then having-done-dancing all their-their to-homes go-remain. Then
 wōr-nē lai-nē 'pannāwaṇā^ñ,' lāḍi-nē gēr
the-bridegroom-to having-taken 'we-will-cause-them-to-marry,' the-bride-of to-house-

jāy, nē lāḍī-nē pābhī lāḍī-nē nē wōr-nē jam'nā
they-go; and the-bridge-of brother's-wife the-bridge-to and the-bridgroom-to right
 hāth bē haw'dāvī-nē hāt phērā phērū phēr'vō. Pasē
hands two having-caused-to-hold seven turns turns she-causes-them-to-turn. Then
 wōr. paunī-nē bāhērō nīk'ḷō nē waṇā-hāthē lāḍī pōṇ nīk'ḷō.
the-bridgroom having-married out comes and him-with the-bridge also comes-out.
 Wōr ī-nō gēr āvō taṇā-hāthē lāḍī pōṇ āvē. Pasē
The-bridgroom his to-house comes him-with the-bridge also comes. Then
 wōr-nē nē lāḍī-nē wōr-nē gēr-māy ghālō. Pasē
the-bridgroom-to and the-bridge-to the-bridgroom-of the-house-in they-put. Then
 hāhērā pāsā nīk'ḷō nō lāḍī ī-nē mā-bāp-nē garē
out again they-come-out and the-bridge to-her mother-and-father-to in-the-house
 pāsī jāy. Pasē sō hāt dādā wōr nē bijā ād'mī bhēgā
back goes. Then six seven in-days the-bridgroom and other men together
 thāī-nē lāḍī-nū ānū kar'wū jāy.
having-become the-bridge-of the-call to-do go.

FREE TRANSLATION OF THE FOREGOING.

We are called Bhīls, and live among the mountains. Originally our forefathers came here and so these mountains are called ours. The marriage among us is performed in this way. The parents, cousins, and uncles of the bridegroom meet together at his house and then go out to choose a bride for him. Having chosen a bride in a particular village they go to her house and ask whether they would like to give their daughter to their son. If the parents of the girl are pleased with the offer, they give their consent, and wine worth one rupee is bought from the grog-shop. All drink it together there, and then the parents return home and commence the preparations. In the first place the bridegroom is anointed with yellow turmeric, and the village people are invited to a feast of wine and kugri (grain and maize). After the feast is over they commence a dance and when that is over they return to their homes. Then they all go with the bridegroom to the house of the bride for the marriage ceremony. The bhābhī (brother's wife) of the bride joins the right hands of the bride and the bridegroom and takes them seven times round the fire. Now the marriage is performed and the bridegroom comes out with the bride and they all return to the house of the bridegroom. There the bride and the bridegroom are received into the house, and they again come out, after which the bride returns to her parents. After about a week the bridegroom, in company of several men, goes again to invite the bride to his house.

Bhīli is the principal language of the hilly tracts of the Mewar State. It is almost the same form of speech as that current in Mahikantha. There is, however, a slight admixture of Mārvarī, especially round Kotra.

AUTHORITY—

HENDLEY, T. H.—*An Account of the Maiwar Bhils. Journal of the Asiatic Society of Bengal, Vol. xiv, Part i, 1875, pp. 347 & ff.*

The Bhīli spoken in the Khadak District of the Mewar State very closely agrees with the Bhīl dialect of Mahikantha.

We may only note a few peculiarities.

The cerebral *l* is no more used; thus, *hāg^llō* for *hāg^llō*, all; *kāl*, for *kāl*, famine.

An original *s* is usually changed to *h*; thus, *huēr*, Gujarātī *suwar*, pig. But *dēs-mā*, in the country.

The neuter gender is usually replaced by the masculine. Thus, *jē mārē pāhē hai vī tārō hai*, what mine is that is thine. Compare, however, *bē sōrā hatā*, two sons (*lit*-children) were.

In the verb substantive *hē* has been replaced by *hai*. Thus, *tū hai*, thou art; *ghanā nōkar haḥ*, many servants are. Compare Mārvarī.

In other respects the dialect agrees with the Bhīli of Mahikantha as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHILŪḌĪ.

(DISTRICT KHADAK, MEWAR STATE.)

Kanāk <i>A-certain</i>	manakh-nē <i>man-to</i>	bē <i>two</i>	sōrā <i>sons</i>	hatā. <i>were.</i>	Lōḍ ^l kē <i>By-the-younger</i>	waṇā-nā <i>his</i>		
ātā-hū <i>father-to</i>	kējyō <i>it-was-said</i>	kē, <i>that,</i>	'mārā <i>' my</i>	wāṭā-nō <i>share-of</i>	jē <i>what</i>	māl <i>property</i>	āvē <i>comes</i>	
ālō. <i>give.'</i>	Nē <i>And</i>	waṇē <i>by-him</i>	bē <i>two</i>	sōrā-mā <i>sons-in</i>	vī <i>it-(property)</i>	wāṭī <i>having-divided</i>		
dīdō. <i>was-given.</i>	Nē <i>And</i>	thōḍā-k <i>few-a</i>	dādā-mā <i>days-in</i>	lōḍ ^l kē <i>by-the-younger</i>	hāg ^l lō <i>all</i>	wag ^l lō <i>together</i>		
karinē <i>having-done</i>	vēg ^l lā <i>distant</i>	dēs-mā <i>country-in</i>	giyō. <i>went.</i>	Nē <i>And</i>	vīyā <i>there</i>	khub <i>much</i>	majō <i>enjoyment</i>	
karinō <i>having-done</i>	hāg ^l lō <i>entire-(property)</i>	kharāb <i>waste</i>	kari <i>having-made</i>	dīdō. <i>was-given.</i>	Nē <i>And</i>			
kharas <i>expenses</i>	karyā <i>were-done</i>	puṭhē <i>afterwards</i>	pēlā <i>that</i>	dēs-mē <i>country-in</i>	khub <i>great</i>	kāl <i>famine</i>		
paḍ ^l jiyō; <i>fell;</i>	nē <i>and</i>	ēvō <i>there</i>	vī <i>he</i>	bhukhō <i>hungry</i>	mar ^l wā <i>to-die</i>	lāgō. <i>began.</i>	Nō <i>And</i>	vī <i>he</i>

pēlā sēr-nā ēk ād^{mī}-pāhē jāinē rīyō. Nē waṇē
that town-of one man-near having-gone remained. And by-him
 huēr sār^{wā} khōtar-mā mōk^{lyō}. Nē waṇē rāji thāinē
swine to-graze field-in was-sent. And by-him glad having-become
 huēr-nā khāwā-nā kus^{kā}-hū pēṭ bhari-lidō. Nē
swine-of eating-of husks-with belly having-fulled-was-taken. And
 bījē-kaṇē waṇāy kāi nahī āl^{ṣyō}. Nē jērē
by-other-anyone to-him anything not was-given. And when
 waṇāy hōtē ājyō waṇē kīyō kē, 'mārā ātā-nē
to-him senses came by-him was-said that, 'my father-to
 ghaṇā nōkar haī; nē waṇāy khāwā khub juḍē-hai;
many servants are; and to-them to-eat much obtained-is;
 nē hū bhukhē marū hū. hū uṭhīnē mārā ātā-pāhē
and I by-hunger dying am. I having-arisen my father-near
 jāinē waṇāy kāi, "ātā, mē Par^{mē}-sar-nē na
having-gone to-him will-say, "father, by-me God-to and
 tārō mōrō pāp kīdhō hai; nē hū tārō sōrō kēwād^{wā}
of-thee before sin done is; and I thy. son to-be-called
 har^{khō} nahī; paṇ mayē nōkar rākhī lē." Nē
like am-not; but me a-servant having-kept take." And
 vi uṭhīnē ātā-pāhē āvyō.
he having-arisen father-near came.

The Bhilī spoken in the Kotra district of Mewar has been much influenced by Mārwarī, and may be considered as the link connecting that language with the Bhil dialect of Mahikantha.

The materials forwarded from Kotra are rather corrupt, and the grammatical remarks which follow are therefore given with some reserve. On the whole, however, the texts are sufficient to show that the dialect under consideration is in reality, as might be expected from the locality within which it is spoken, a mixed form of speech.

The palatals have developed to *s*-sounds, and *s* has been changed to *h* as in Mahikantha. Thus, *pāś*, five; *vīh*, twenty. *Ohh* is, however, often written instead of *s*; thus, *chhōrō* and *sōrō*, a son.

ḍ between vowels is pronounced as an *r*; thus, *ghōrō*, a horse.

So far as we can judge from the materials available *ḷ* is sometimes substituted for *v* and *w*. Thus, *bēḷḷō*, far, but *vīh*, twenty.

The neuter gender is often confounded with the masculine; thus, *kēhyū* and *kēyū*, it was said; *nānū*, the younger son; *hōnu*, gold; *rupō*, silver, etc.

The plural of strong feminine bases sometimes ends in *ī* and sometimes in *iyā*; thus, *ghōrī*, mares; *chhōriyā*, daughters.

The suffix of the genitive is *rō*, or, sometimes, *nō*; thus, *bāp-rō* and *bāp-nō*, of a father. The suffix of the dative is *nē*; thus, *chhōrū-nē*, to the son. Occasionally *kō* is used instead; thus, *nōkar-kō*, to the servants.

With regard to numerals we may note the form *ēkās*, one. Here we have, apparently, the pleonastic *s* which is common in Jaipurī.

'I' is *hū* and *mū*, case of the agent *māī*, genitive *mārō*, *mhārō*, and *mākō*; plural *hamō*, genitive *mhārō*.

'He' is *wō*, oblique *unā* and *wanā*. The interrogative pronouns are *kūn*, who? *kinā-rō*, whose? *hū*, what? etc.

The present tense of the verb substantive is:—

Singular, 1. *hū*.

2. *hai*.

3. *hai*.

Plural, 1. *hāī*.

2. *hō*, *hāī*.

3. *hai*, *hāī*.

The past tense is *hatō* and *thō*, plural *hatā*.

The finite verbs are inflected as in connected dialects. Thus, *hū jāū hū*, I go; *thū jāvē-hai*, thou goest, etc.

The past tense of transitive verbs is often combined with a subject in the nominative case. Thus, *bēḷō kēhyū*, the son said; *mū gunō kidō hai*, I (instead of *māī*, by-me) sin done is, etc.

The conjunctive present is often used as a future; thus, *mū jāū*, I will go. The true future is formed from this tense by adding *gō*, plural *gā*. Thus, *hū kuḷū-gō*, I shall strike.

The verbal noun ends in *wō*, oblique *wā*; thus, *kuḷ-wō*, to strike; *kusī kar-wā lāgā*, they began to make merry.

Note also the causative form *kēw-rāū*, I may be called.

It is hoped that the beginning of the Parable of the Prodigal Son which follows will be sufficient to show the characteristic features of the dialect. It will be

seen that the spelling is rather inconsistent. I have, however, corrected all serious mistakes in the original, where the Dēvanāgarī text in numerous instances was at variance with the transliteration.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

(KOTRA, MEWAR.)

TRANSLITERATION AND TRANSLATION.

Ek's	mān ^a vi-nē	bē-	sōrā	hatā.	Tinā-mē	nānū	
One	man-to	two	sons	were.	Them-among	younger	
hatō	āp ^a nē	bāp-ē	kēhyō,	'bāp,	mārō	bhāg	mōy
was	his	father-to	said,	'father,	my	share	me
ālō.'	Pāchhē	unā-rō	bhāg	wāḍi	didō.	Thōrā-k	
give.'	Then	his	share	having-divided	was-given.	Few-a	
dārā	kērē	nānū	hatō	māl	bhēlō	kidō	bēg ^a lō
days	after	younger	was	proper ty	together	was-made	far.
lēi-nē	hīḍi	giyō.	Wāy	khōṭā	kām-mē	khēru	
having-taken	having-gone	went.	There	bad	action-in	spent	
kidō.	Pāchhē	hārō	khēru	kārī	pūgō	unā	
was-made.	Then	all	spent	having-made	after (?)	that	
mulak-mē	jab ^a rō	kāl	pariyō.	Pāchhē	wō	nāgō-pud	
country-in	mighty	famine	arose.	Then	he	distressed	
thāi	gayō.	Pāchhē	unā	mulak-mē	har ^a tā	ghar ^a wālā-nē	
having-become	went.	Then	that	country-in	rich	householder-to	
gayō.	Pāchhē	unā	ghar ^a wālā	khētar-mā	huar	charāwā	
he-went.	Then	that	householder(by)	field-in	swine	to-feed	
mōk ^a lyō.	Tērē	unā-rē	mū-mē	ēm	hatū	kē,	'huar-rā
was-sent.	There	his	mind-in	this	was	that,	'swine-of
khāyēlā	chhōl ^a kā	khāinē	mū	pēṭ	bharū.'	Tērē	
eaten	husks	having-eaten	I	my-belly	may-fill.'	Then	
unā	kānū	kai	nē	āliyō.	Pāchhē	hōchīnē	
to-him	by-anyone	anything	not	was-given.	Then	having-come-to-senses	
kiyō,	'mārā	bāp-nē	kiṭlā	kām ^a wālā-nē	ghanā	rōṭā	haī,
said,	'my	father-of	how-many	servants-to	many	bread	are,
nē	mū	bhukhū	marū-lū.	Mū	uṭhīnē	mārā	bāp-gōṭē
and	I	with-hunger	dying-am.	I	having-arisen	my	father-near
ajāū,	unā	kēū	kē,	'bāp,	mū	Bhag ^a wān-rē	nē
will-go,	him-to	will-say	that,	'father,	by-me	God-of	and

thārē	āgē	gunō	kidō	hai.	Pāchhē	mū	āvō	nē	kē
<i>of-thee</i>	<i>before</i>	<i>sin</i>	<i>done</i>	<i>is.</i>	<i>Then</i>	<i>I</i>	<i>such</i>	<i>not</i>	<i>that</i>
thārō	bētō	kēw ^a rāfi.	Mōy	thārē	kūm ^a wālā-mā-thi	ēk	harikō		
<i>thy</i>	<i>son</i>	<i>I-am-called.</i>	<i>Me</i>	<i>thy</i>	<i>servants-in-from</i>	<i>one</i>	<i>like</i>		
banāw."'									
<i>make."</i>									

GIRĀSIĀ OR NYĀR.

The Bhil dialect spoken in the eastern part of Marwar and Malani along the hills bordering on Merwara and Mewar is known as the *Nyār-kī-bōlī*, or Nyār dialect. It is also spoken in the south-eastern corner of the Sirohi State, where it is known as Girāsiā.

The most characteristic feature of this dialect is the frequency with which *ē* is substituted for other vowels; thus, *dhēn*, wealth; *dēn*, day; *kērē-nē*, having done. In words such as *husēlō* or *hus'lō*, son; *āpēnō* and *āp'nō*, own, etc., the *ē* is probably short.

Note also the frequent contractions such as *uṇai* for *uṇā-ē*, to him, etc.

The cerebral *ḷ* has been replaced by the dental *l*; thus *kāl* for *kāl*, famine.

The inflexion of nouns and verbs is, broadly speaking, the same as in the Bhili of Mahikantha. The suffix of the genitive is, however, *rō* as in Mārwarī; thus, *nōkērīā-rō*, of the servants. The future of *kuḷ'wā*, to strike, is given as follows,—

Singular, 1. <i>kuḷu.</i>	Plural, 1. <i>kuḷā.</i>
2. <i>kuḷi.</i>	2. <i>kuḷi.</i>
3. <i>kuḷi.</i>	3. <i>kuḷi.</i>

Note also the pronoun *du*, this.

On the whole the dialect will be seen to agree with the Bhili of Mahikantha with an admixture of Mārwarī, though not to the same extent as is the case with the Bhili of Mewar.

Of the two specimens which follow the first is a version of the Parable of the Prodigal Son. It has been received from Jodhpur in Marwar. Only the first few lines have been reproduced. The second specimen is a short folk-tale from Sirohi. It will be seen that both represent the same dialect:

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODĪ.

GIRĀSIĀ OR NYĀR DIALECT.

(JODHPUR.)

SPECIMEN I.

Ekē	jaṇā-rē	bē	dik'rā	. hōtā.	Huṇā-mā-hō	lōrkō	āp'nē	
One	man-to	two	sons	were.	Them-among-from	the-younger	his	
bāpā-ē	kēiyō,	'bāpā,	hamārī	pāṭi	āyē	jiyē	sēt	mhaī
father-to	said,	'father,	our	share	may-come	that	property	me
ālō.	Tērē	bāpē	āpē-rī	ghēr-bāk'rī	uṇai	ālli.	Thōrā	dēn
give.	Then	by-the-father	his	property	him-to	was-given.	Few	days
kērē	lōr'kō	dāw'rō	āpē-rī	sēb	sēt	bhēlū	kīdhū,	
after	the-younger	son	his	all	property	together	was-done,	

par-dēsē pērō giyō. Uṭhē nāgāi-bādāi-māyē sārṭi gēmārē
foreign-country-to away went. Then riotousness-in all having-spent
 dēdō. Sārū khuṭṭā-kērē waṇē-mal'kai-māhō mōṭō kāl pēriyō:
was-given. All spent-after in-that-country-in great famine fell.
 Tērē wō nāgō pōri hōvēnē ūbō rēyō, nē pāchhō
Then he destitute having-fallen having-become standing remained, and then
 uṇ mēl'kē rēwāi-pāyē rēiyō. Tērē uṇē āpērē khētē-mē
that in-country citizen-near lived. Then him-by his field-in
 surā-rī dār chār'wā mēlliyō. Tērē uṇē surā-rē chār'wā-hē
swine-of herd to-feed was-sent. Then him-by swine-of feeding-of
 khēr'khākō hōtō jīṇē-hī āpērō pēt bhēr'wā-rō mētō kidū.
husk was them-from his belly filling-of wish was-made.
 Pōṇ uṇē khēr'khākō-hī kaṇai nī ālliyō.
But him-to husk-even by-anybody not was-given.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

GIRĀSIĀ OR NYĀL DIALECT.

(SIROHI STATE.)

SPECIMEN II.

Khumjī Ṭhākōr Prēm'lō Nāw'tō bē bhāi hōā-rē. Pēsē sōk'lu
Khumjī Ṭhākōr Prēm'lō Nāw'tō two brothers were. Then arrow
 lē-nē Prēm'lē Nāw'tē kēō, 'ē Khum'jī Ṭhākōr, ihē
having-taken by-Prēm'lō by-Nāw'tō it-was-said, 'O Khumjī Ṭhākōr, thus
 āp'ṇu nām nē-hē-nī rē. Bē bhāi jāēnē wāvē-upēr bhēh̄;
our name not-is-not O (?). Two brothers having-gone well-on we-will-sit;
 pānīār āvē tērē gēlōliō jikēnē gērāpērā phōrāvā.
water-drawers come then arrow having-thrown earthen-pots we-will-break.'
 Phul'māti Rāni pāṇi bhēr'wā-sēru āi. Pāṇi bhērō, sēr-thī
Phulmāti queen water filling-for came. Water was-filled, steps-from
 thēkiē, sōk'lu jikiyu wō gērō-parō phōrāvō. Phul'māti
ascended, arrow was-thrown and earthen-pot was-broken. Phulmāti
 rāni dhāmīō-thakē rāw'lē gē. Jāēnē dhēṇiē-nē pēkāriā,
queen having-run palace-in went. Having-gone husband-to it-was-shouted,
 'māru bhēru phōrāvū.' Pēsē dhēṇiē bib'nōtō
'my water-pot was-broken.' Then by-husband proclamation-of-banishment
 lēkhīō. Pēsē bē-phār dīn hōā, Khum'jī Ṭhāk'rāē bhukh
was-written. Then two-pahar day became, Khumjī Ṭhākōr-to hunger
 lāgi. Rōṭā khāvā-rē sēru gērē āyā. Tērē bib'nōtō
began. Bread eating-of for-the-sake in-house went. Then proclamation
 dēkhīō. 'Dō hu mōḍiu hē, bhāl'tō jāu.' Bhāl'wā dukō.
was-seen. 'This what set-up is, seeing I-will-go.' To-see he-began.
 Bāpē lēkhīō hē, 'atē pānī pīwā-rō dhēram nē-hē. Aṭhē
By-the-father written is, 'here water drinking-of right not-is. Here
 ubō rē-nē pāṇi piē, kāli gāē-ru rēgēt piē.
standing having-remained water drinkest, - black cow-of blood drinkest.'
 Pēsē Khum'jī Ṭhākōr Prēmā bhāi sārē giō. 'Prēmā bhāi,
Then Khumjī Ṭhākōr Prēmā brother near went. 'Prēmā brother,
 ēt'rē ubā rē-nē pānī nē piā. Mārē bā-ji
here standing having-remained water not we-will-drink. My father(-by)
 bib'nōtō lēkhīō hē. Pērā jāā pērā.' Ehēl giā. Jātā-
proclamation written is. Off let-us-go then.' Away (?) they-went. While-

thēkā Ujāñī nēg-rī gēā. Ujāñī nēg-rī-rō rājā usō bētō; kōi
 going Ujain town they-went. Ujain town-of king high sat; some
 mōtīār jāṭā dēkhīā; śād didā, 'kām jāō, mōtīār?'
 young-men going were-seen; words were-given, 'where do-you-go, youngsters?'
 'Sēr kuri-rē sēru nōkērīā jāñ.' 'Mārē-pērā rōō.' Nōkērīā rākhīā.
 'A-seer flour-of for servants we-go.' 'Me-with stay.' Servants were-kept.
 Tērē upē rājā-rē ēk dikēri hōtē; wāg lē gīō.
 Then that king-of one daughter was; a-tiger having-taken went.
 Jērē puṭhē wār hōē, 'dhām'jō rē dhām'jō.' Khum'ji Ṭhākōr sērē
 Then behind cry became, 'run O run.' Khumji Ṭhākōr riding
 ghōḍā-pēr dhām'jō, vēn-wās-māhē gīō, wāg māriō. Prēm'lō Nāw'tō
 horse-on ran, wood-in went, tiger was-killed. Prēm'lō Nāw'tō
 puṭhē āō. Wāg māyēnē churō jikīō. Wō churō dhōw'ṇā-rē
 behind came. Tiger having-killed dagger was-thrown. He dagger washing-of
 wās'tē wāvē-māhē utērīō. Tērē Prēm'lō Nāw'tē wāvē-māhē dhēku
 for well-in descended. Then by-Prēm'lō Nāw'tō well-in push
 dēu. Tērē Khum'ji nē churō māhē pērīā. Jērē Prēm'lō Nāw'tō
 was-given. Then Khumji and dagger into fell. Then Prēm'lō Nāw'tō
 rājā-rī dik'rī lēnō Ujāñī-rā rājā-gōḍē gēō. Rājā bōlō,
 king-of daughter having-taken Ujain-of king-to went. The-king said,
 'kuna chōḍāvī?' Prēm'lō kē, 'mō chōḍāvī.'
 'by-whom was-she-released?' (Answered-) Prēm'lō that, 'by-me was-she-released.'
 'Thē-māñ chōḍāvī hē, thē-māñ-j pērī pēr'ṇāwā. Chha mēbīnā
 'You-by released was, you-to-only now I-will-marry-her. Six in-months
 lēgēn āvē-hē.'
 marriage coming-is.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were two brothers, Khumji Ṭhākōr and Prēm'lō Nāw'tō. One day Prēm'lō Nāw'tō took his arrows and said, 'O Khumji Ṭhākōr, if we go on in this way we shall not make a name. Let us both go and sit down at the well. When anybody comes to draw water, we will shoot the water-pot to pieces.' So they did, and soon the queen Phulmāti came to fetch water. After having filled her pitcher she ascended from the steps of the well, and they broke her pitcher by shooting an arrow at it. The queen Phulmāti fled to the palace and loudly complained to her husband that her pitcher had been broken. Her husband then banished the two brothers.

At noon Khumji Ṭhākōr became hungry and went home to get some bread. When he saw the proclamation of banishment, he thought, 'what is this? I will go and see.' He found that his father had written as follows, 'it is not allowed to drink water here. If you remain here and drink water, then you will drink the blood of a black cow.'

Khumjī Thākōr then went to his brother Prēmlō, and said, 'brother Prēmlō, let us not stay here and drink water. My father has banished us, therefore let us be off.' So they went away.

On their way they came to Ujjain. The king of Ujjain from his elevated seat saw the young men coming and asked them where they were going. They answered that they intended to serve for a seer of flour, and so he asked them to stay with him and took them in his service.

Now the king had a daughter. One day she was carried away by a tiger, and she cried out, 'make haste, make haste.' Khumjī Thākōr mounted a horse and hastened after her into the wood, and killed the tiger. Then Prēmlō Nāwṭō arrived. Having killed the tiger with his dagger Khumjī descended into a well in order to wash his dagger, and Prēmlō Nāwṭō pushed him into the well, so that Khumjī with his dagger fell into the water. Then Prēmlō Nāwṭō brought the king's daughter to the king of Ujjain. The king asked who had released her and Prēmlō answered that he had done it. Said the king, 'since you have released her, you alone shall marry her, and the marriage shall be in six months.'

MAG'RĪ OR MAG'RĀ-KĪ BŌLĪ.

In the north, Nyār approaches Mār-wāri and has to its east a dialect of that language which in some characteristics agrees with Bhilī, viz., the so-called Mag'rī or Mag'rā-kī bōlī. *Mag'rō* means 'hill,' and *Mag'rā-kī bōlī* is therefore simply 'hill-language.' It is the dialect of the southern, hilly, part of Merwara, and is spoken by 44,500 people.

Mag'rī in most characteristics agrees with ordinary Mār-wāri. There are, however, some indications which show that the base of the dialect is identical with the various forms of Bhilī spoken to the south.

An *h* is often substituted for an *s*; thus, *hag'lō*, all; *huraḥ*, sun; *dōh*, ten.

The form *ḍiyā*, eye, corresponds to *ḍōyā* or *ḍōā*, i.e., *ḍōlā* in Bhilī dialects, such as Rānī, Nōrī, etc.

The inflexion of nouns and pronouns is essentially the same as in Mār-wāri. The suffix of the case of the agent is, however, *ē* or *nē*, as in Mālvi and Gujarātī Bhilī. Thus, *bhōlyē*, by the son; *bā-nē*, by the father. This suffix is sometimes added to the adjective, and not to the qualified noun. Thus, *vī-kē bā*, by his father; *thā-rai bā*, by thy father.

The suffixes of the dative are *ē*, and *nē* or *nai*. Thus, *bāyē* and *bā-nē*, to the father; *ēk-nai*, to some one.

The suffix of the ablative is *hū*; thus, *bā-hū*, from a father.

The usual suffix of the genitive is *kō*; thus, *bā-kō*, of the father. In the case of pronouns we also find the suffixes *rō* and *ḡō*; thus, *āp'rō*, his own; *mhāḡō* and *mhārō*, my; *thāḡō* and *thārō*, thy. When the genitive qualifies a noun in the dative case it sometimes ends in *ā* and sometimes in *ē* or *ai*. Thus, *ḡāw-kā Pātēlē*, to the Patēl of the village; *vī-kē galai*, to his neck; *mharā bā-kai jaḡāē*, to my father's servants.

The suffix of the locative is *mē*, *mā* or *māy*.

The following are the personal pronouns :—

	I	We	Thou	You	He	They
Nominative . . .	<i>mlē</i>	<i>mlē</i>	<i>thū</i>	<i>thā</i>	<i>ū</i>	<i>vā</i>
Agent	<i>mlē</i>	<i>mlē</i>	<i>thē</i>	<i>thā</i>	<i>vī</i>	<i>vā</i>
Genitive	<i>mhāḡō, mhāro</i>		<i>thāḡō, thārō</i>		<i>uḡō</i>	<i>uḡā-kō</i>

Other pronouns are *kuḡ*, who? *kāy*, what? *jakō*, who; *jī*, by whom; *jāē*, whom.

The conjugation of verbs agrees with Mār-wāri. Thus, *mhū hō*, I was; *mhū jāū-lā*, I shall go.

Note finally the frequency with which the suffix *ḍō* occurs. Thus, *dyādā*, days; *jōḡōḍō*, worthy; *muḍōḍō*, dead; *ḡamyōḍō*, lost.

In most respects, however, Mag'rī closely agrees with Mār-wāri, as will be seen from the specimen which follows.

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

MAGRĀ-KĪ BŌLĪ.

(DISTRICT MERWARA.)

Ēk jaṇā-kē dvē bhōlyā hā. Wā-mā-hū chhōṭkyō bā-hū bōlyō
One man-to two sons were. Them-in-from the-younger the-father-to said
 ka, 'ē bā, māl'matā-mā-hū jō mhāṇō bāṭō vhe sō mhāyē dē-dē.'
that, 'O father, the-property-in-from what my share may-be that to-me give.'
 Jadyū āp'rā māl'matā-mā-hū vīyē bāṭō kar didō. Ghaṇā dyādā
Then his-own property-in-from to-him share having-done was-given. Many days
 nah huwā-hā ka chhōṭkyō bhōlyō hag'lō hāwaṭar ānt'rā malak-
not become-had that the-younger son all collecting-together a-distant country-
 māy parō-gayō. Ar waṭhai ūl-phail-mē dyādā gamār āp'rō
into went-away. And there riotous-living-in days having-spent his-own
 māl'matō parō-gamāyō. Jadyū vī hag'lō upāy-nhākyō, pāyā
property away-was-squandered. When by-him all had-been-wasted, then
 vī malak-mā baḍō kāl paḍyō, ar ū kāṅ'lō hō-gayō. Ar vī
that country-in great famine fell, and he a-beggar became. And by-him
 jār vī malak-kā rahaṇ-wālā-mā-hū ēk-kē gōḍē rahaṇ
having-gone that country-of inhabitants-among-from one-of near to-remain
 lāgyō. Jī ūyē āp'rā khēt-māhē hūr'dā oharāwaṇ-nē mēlyō. Ar
began. By-whom to-him his-own field-into swine to-graze was-sent. And
 ū wā chhōḍā-mā-hū jāē hūr'dā khē-hā āp'rō pēt bhar'ṇō
he those husks-in-from which the-swine eating-were his-own belly to-fill
 chāwō hō. Ar dūjā vīyē kāi na dēvē hā. Pāyā vīyē
wishing was. And others to-him anything not giving were. Then to-him
 hūjyō ar vī kahyō ka, 'mhārā bā-kai ghaṇā jaṇāē
senses-came and by-him it-was-said that, 'my father's many to-men
 rōṭi-hū hī ghaṇō malē-hai; ar mhū bhūkhā marū hū. Mhū
bread-than even much obtained-is; and I of-hunger dying am. I
 hālyō-hālyō bā gōḍē jāū-lā ar vīyē kū-lā ka, "ē bā,
having-started father near will-go and to-him will-say that, "O father,
 mhē baikūṇṭh-hū ūndhō ar thārā diyā āgē pāp kidō hai. Ar
by-me heaven-from against and thy eyes before sin done is. And
 pheṇū thārō bhōlyō kuhābā jōgōḍō na hū; māē thārā jaṇā-
any-longer thy son to-be-called worthy not am; me thy servants-
 mā-hū ēk-kē harikō hamaj.'" Jadyū ūṭhar āp'kā bā
among-from one-of like consider.'" Then having-arisen his-own father

gōḍē hālyō. Paṇ ū al'gō-j hō ka vī-kē-bā vīyē dīṭhō,
near started. But he far-indeed was that him-by-of-father to-him was-seen,
 ar wāḷ kīdī, ar nhār vī-kē-galai lāgar bāchyā
and compassion was-done, and running his-in-of-neck having-stuck kisses
 didā. Bhōlyē vīyē kiyō ka, 'ē bā, mhē baikūṅṭh-
were-given. By-the-son to-him was-said that, 'O father, by-me heaven-
 hū ūndhō ar thārā diyā āgē pāp kīdō hai; ar thārō bhōlyō
from against and thy eyes before sin done is; and thy son
 kainē jōgōḍō na hū.' Paṇ bā-nē dharm-pūtā-hū kiyō
to-be-called worthy not am.' But the-father-by the-servants-to it-was-said
 ka, 'hag'lā gābā-mā-hū hak'rā kāḍar vīyē pah'rāwō;
that, 'all garments-in-from best having-taken-out to-him put-on;
 ar vī-kā hāth-mē bīṭhī ar pagā-mē kār'dā ghālō; ar mhā khaī ar
and his hand-on a-ring and feet-on shoes put; and we will-eat and
 majā karā. Kyā-hārū, ka, ō mhārō bhōlyō muḍḍō hō, ar
merry-will-make. What-for, that this my son dead was, and
 phēṅṅū ayō hai; ar gamyōḍō hō, phēṅṅū lādyō hai.' Jadyū vē
again is; and lost was, again found is.' Then they
 majā karā lāgyā.
merry to-do began.

vī-kō baḍō bhōlyō khēt-māē hō. Ār jadyū ātō ātō
His elder son field-in was. And when coming coming
 guwāḍā gōḍē āyō tadyū gājā bājā ar nāch'wā-kō kūk'bō suṇyō.
house near came then singing music and dancing-of sound was-heard.
 Ar vī āp'kā dharm-pūtā-mā-hū ēk-nai bulār būjhyō
And by-him his-own servants-from-among one-to having-called it-was-asked
 ka, 'ō kāī hai, rē?' Vī wāyē kahyō ka, 'thārō
that, 'this what is, O?' By-him to-him it-was-said that, 'thy
 bhāī ayō hai; ar thārai bā baḍō jīmaṇ kīdō hai. Kyā-
brother come is; and by-thy father a-great feast done is. What-
 hārū, ka, ū-nē hāi-ō-hāb'tō dīṭhō hai.' Paṇ vī rih kīdī
for, that him-to safe-and-sound seen is.' But by-him anger was-made
 ar māhē jāw'ṇō na chāhyō. Ī-hārū vī-kō bā bār'ṇē
and in to-go not he-wished. For-this-reason his father outside
 ar ū-nē papōl'bā pūchh'bā lāgyō. Vī bā-nē jāb
having-come him-to to-entreat to-ask began. By-him the-father-to reply
 didō ka, 'mhū thārō at'rā barā-hū gōl-paṇō karū-hū, ar
was-given that, 'I thy so-many years-from service doing-am, and
 kadyū thārō kiyō na lōpyō, ar thā māē ēk ur'nyō hī
ever thy word not was-avoided, and by-thee to-me one kid even
 na didō ka mhū mhārā hāthīḍū-kē hāthē majā kar'tō.
not was-given that I my friends-of with merriment might-have-made.

Paṇ thārō ō bhōlyō jakō-j rāṇḍā-kē bhēlē māl*matō khai-gyō-hai,
But thy this son - who-veryly harlots-in-of company property has-eaten-away,
 jyāṇ-hī āyō tyāṇ-hī thā vī-hārū hakh*rō (or hāū) jīmaṇ kīdō hai.
as-soon came so-soon by-thee him-for a-good dinner made is.'
 Vī wāyē kiyō, 'ē bhōlyā, thū mhārē hadā bhēlō hai;
By-him to-him it-was-said, 'O son, thou - of-me always with art;
 jakō-j ṇag'lō mhāṇō hai sō thāṇō hai. Paṇ majā karṇō ar
which-veryly all mine is that thine is. But merriment to-do and
 rāji hōṇō jōg hō. Kyā-hārū, ka thāṇō bhāi muōḍō
happy to-become proper was. IP hat-for, that thy brother dead
 hō, phēṇū jīyō hai; ḍulyōḍō hō, phēṇū milyō hai.
was, again alive is; lost was, again found is.'

The Bhīlī dialect of Ratlam, in many characteristics differs from the connected forms of speech to the west and approaches the neighbouring Mālvī.

The palatals are sometimes retained, and sometimes also changed to *s*-sounds. Thus, *chāk^rā-nē*, to the servants; *chhōrō* and *sōrō*, a son. Similarly, we find both *s* and *h* corresponding to Gujarātī *s*; thus, *sag^lō*, all; *das*, ten; *ham^jāwā lāgō*, he began to entreat; *hō*, hundred, etc.

The cerebral *ḷ* between vowels is pronounced as an *r*; thus, *ghōrō*, Gujarātī *ghōḷō*, a horse.

The cerebral *ḷ* has disappeared; thus, *sag^lō*, Gujarātī *sag^ḷō*, all; *kāl*, Gujarātī *kāḷ*, famine, etc.

With regard to the inflexion of nouns it should be noted that the neuter gender is on the point of disappearing. Thus, we find *hōnō* instead of *hōnū*, gold; *aḷ^lā warsā*, so many years, etc. In the latter instance the adjective is put in the masculine and the noun in the neuter plural. Similarly we find *jē mārō* (masc.) *hē tē tārū* (neut.) *hē*, what mine is that is thine.

The plural of strong feminine bases ends in *yā* as in Rājasthānī; thus, *sōryā*, *ters*.

ablative suffixes are *thī* and *ū*; thus, *bāp-thī*, from a father; *sabā-ū ūchō*, highest.

suffix of the genitive is *nō*. Occasionally, however, the Mālvī and suffix *rō* is used instead; thus, *waṇī dēs-rā rēwāwārā-kanē*, to a citizen of that

The personal pronoun of the first person singular is *hū* and *mū* as in Mālvī. 'We' is *hamō*, and 'you' *tamō* or *tamē*. 'He' is *ū* or *ou*, genitive *ū-nō*, *uṇī-nō* or *waṇī-nō*; plural *vī* and *vī-hēlā*. The relative pronoun is *jō* and *jē*, case of the agent *jēṇē*. 'Who?' is *kūṇ*, genitive *kī-nō*, oblique *kaṇī*.

The present tense of the verb substantive is—

Singular, 1. *hū*, *ū*, *hē*.
2. *hē*, *hai*.
3. *hē*, *hai*.

Plural, 1. *hai*, *hē*, *hā*.
2. *hō*, *hai*, *hē*.
3. *hē*, *hai*.

Instead of *hē* we also find *chhē*.

The present and past tenses of finite verbs are formed as in other connected dialects. Thus, *hū mārū-hū*, I strike; *tamō jāwō-hō*, you go; *uṇī-ē māryō*, he struck. Note *ū lāgō*, he began.

The present participle is used as a present definite and an imperfect. Thus, *khātā*, (they) were eating; *tū ma-ē-kanē sadā rētō*, thou art always living near me.

The future is formed as in Mālvī. Thus, *hū mārūjā*, I shall strike. The conjunctive present is sometimes used instead; thus, *kaḷū*, I will say.

The verbal noun ends in *nō* or *wō*; thus, *jānō*, to go; *ālō*, to give.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the character of this dialect as being a link between the western Bhīlī and Rājasthānī or, more especially, Mālvī.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(BATALAM STATE.)

Ēk ād'mī-nā bē bētā thā. Lōrē bētē bāp-nē
A-certain man-to two sons were. By-the-younger son the-father-to
 kabhyū kē, 'ē bāp, tārā-kanē jō dhan hē, anā dhan-nī
it-was-said that, 'O father, thee-with what wealth is, that wealth-of
 māri pāti pāri-ālō.' Phēr bāpē pāti pāri-āli.
my share away-give.' Then by-the-father share away-was-given.
 Lōrō bētō dhan laīnē thōrā dan pachhī bāh'rēk
The-younger son wealth having-taken a-few days after ve'
 vēg'rō jātō-rayō; nē tā khōtā karm karinē māl
distant went; and there wicked deeds having-done property
 ujāri dīdō. Jārē sag'lō ujāri ab
having-squandered was-given. When all having-squandered ceas
 unī dēs-mē ghaṇō kāl paḍyō. Anē waṇi-nē wakhō paḍyō.
that country-in a-great famine fell. And him-to want fell. '...
 ū jāinē waṇi dēs-rā rēwāwārā-kanē rōj'garē rayō.
he having-gone that country-of inhabitant-near in-service remained.
 Jōpē unī-nē wan-mē khēt-mē hūar chār'wā mōk'lyō; janābar
Whom-by him-to forest-in field-in swine to-graze was-sent; the-beast
 jē rūkh'rā khātā tē ū-bhī khāw'nō chāh'vī-j, kōi
which shrubs ate that he-too to-eat having-caused-to-wish-veryly, anybody
 kāi nī āl'tō. Pachhē unī-nē ēwō man-mē ham'ki āyō anē
anything not (was-)giving. Then him-to such mind-in thought came and
 kēwā lāgō kē, 'mārā bā-nā ghēr-mā āt'lā majūr majūri
to-say began that, 'my father-of house-in so-many labourers service
 kari rayā jē ōr khātā-pītā at'rō wāchāw wāchē-hai,
doing are who other-things eating-and-drinking so-much saving saved-is,
 paṇ hū bhukhē marū-hū. Hū chālīnē mārā bāp-kanē jāū,
but I by-hunger dying-am. I having-started my father-near will-go,
 anē kahū kē, "hē bāp, mē Rām-nō khōtō kariyō chhē, anē
and will-say that, "O father, by-me God-of ill done is, and
 tamē-kanē pāp kar'yō chhē. Hū tārō chhōrō kēwāwā lāyak nī
thee-near sin done is. I thy son to-be-called worthy not
 ū; tamārā dār'kyā bhēgō ma-nē kari dyō." Pachhē ū
am; thy labourer like me-to having-made give." Afterwards he

uṭhī-nē u-nā bāp-kanē gayō. Thōṛī-k dūr thō kē
having-arisen his father-near went. Little-a at-distance was that
 bāpē dōkhīnē awāl kidī; nē sāmā dōḍī-nē
by-the-father having-seen compassion was-made; and before having-run
 galā-mā hāth nākhī-nē bōki dīdī. Ohhōrē uṇī-nē kayō
the-neck-on hand having-thrown kiss was-given. By-the-son him-to was-said
 kē, 'bāp, mē Rām hāmō nē tārā dēkh'tā pāp kar'yō hē;
that, 'father, by-me God before and. thy (in-)seeing sin done is;
 tārō bēṭō thawā lāyak nī-hī.' Paṇ bāpē chāk'rā-nē
thy son to-become worthy not-I-am.' But by-the-father servants-to
 kahyō kē, 'aṇī bēṭā-nē bāu chint'h'rū kāḍīnē anē
it-was-said that, 'this son-to good clothes having-taken-out this-to
 pērāō, hāth-mā vīṭī anē pōgā-mā jōḍā pērāō; pachhē rōṭō
put-on, hand-in a-ring and feet-in shoes put; afterwards bread
 kari khāiyē nē majā kariyē. Kyū-kē, yō mārō bēṭō
merr; done let-us-eat and merriment let-us-make. Because, this my son
 phēṇū ābar thō, nē pāchhō jīvyō; khōwāī gayō-thō tē pāchhō
again was, and again is-alive; lost gone-was he again
 majā var-ḥachhē waṇā majā-mā rāji thayā.
merr; Then they merriment-in glad became.

WĀG'ĀDĪ.

Wāg'ādi is the dialect of a Bhil tribe which is found in Rajputana and the adjoining districts. In the Mewar State we find them in the hilly tracts in the south-west. They are also found in the adjoining parts of Gwalior, Partabgarh, Banswara, and Dungarpur, and in the north-eastern corner of Mahikantha. A few speakers of Wāg'ādi have also been returned from Rewakantha. The following are the revised figures:—

Mewar State	.	.	.	.	.	.	.	.	.	.	.	280,000
Banswara State	.	.	.	.	.	.	.	.	.	.	.	74,900
Dungarpur State	.	.	.	.	.	.	.	.	.	.	.	98,000
Partabgarh State	.	.	.	.	.	.	.	.	.	.	.	53,000
Gwalior Agency	.	.	.	.	.	.	.	.	.	.	.	2,000
Mahikantha	.	.	.	.	.	.	.	.	.	.	.	17,100
Rewakantha	.	.	.	.	.	.	.	.	.	.	.	75
TOTAL											525,375	

Of the 53,000 speakers reported from Partabgarh, 17,000 are stated to use a form of speech, called Mēwārī-Wāg'ādi. No specimens are, however, forthcoming. It has been found convenient to include the whole total under Wāg'ādi. The language almost the whole of Partabgarh is Bhilī.

Specimens have only been received from Mahikantha. They exhibit in most particulars agrees with Mālvi, in the inflexion of nouns and pronouns, substantive, and the various tenses of the finite verb. Compare forms such as *mān* to a man; *bāp-na*, to the father; *bāp-kō*, of the father; *mū*, I; *thō*, he was; *marū-hū*, I dying; *jāū-gā*, I shall go. The past tense of the verb substantive is sometimes formed as in Mālvi, singular *thō*, plural *thā*, and sometimes as in Mārwarī, singular *hō*, plural *hā*.

It is not, however, necessary to go into further details. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show how closely Wāg'ādi agrees with Mālvi.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

WĀG'ĀDĪ DIALECT.

(MAHIKANTHA.)

Ēk manakh-kē dō dāw'ā dā thā. Na wā-māhi-lā chhōt'kyā-na
One man-to two sons were. And them-within-from the-younger-by
 bāp-na kiyō, 'bāp, anī dhan-kī pāti ma-na dē.' Na
the-father-to it-was-said, 'father, this wealth-of share me-to give.' And
 ū-na wā-na ū-kō dhan bēchī dīdō. Na thōdā-k dan
him-by them-to him-of the-wealth having-divided was-given. And few-a days
 pachhē, nān'kyō chhōrō hagh'rō dhan lēn durō dēs-mā
afterwards, the-younger son all wealth having-taken a-far country-in
 parō giyō, na uṭhē khōṭī chah'āi-mē dhan uḍā
away went, and there bad conduct-in the-wealth having-(been)-wasted

The soft palatal is, in western Bhil dialects, often confounded with the corresponding hard sound and pronounced as an *s*. The same tendency seems to prevail in Dhar where the emphatic particle *j* often takes the form *ch*. It is, however, also possible that *ch* is the Marāṭhī form of the word, which also occurs in Khāndēśī.

The hard aspirated palatal has become *h* in *hēḷē*, on the border; compare Gujarāṭī *chhēḷō*, border.

The same pronunciation of *ch* seems to occur in *par-dēch*, a foreign country, where it is written for an *s*. This latter sound has regularly developed into an *h*. Thus, *hōnō*, gold; *baḥ*, sit. It is often, however, preserved in writing; thus, *das*, ten; *bīs*, twenty. Considering the mixed character of the dialect it is very probable that *s* is often also preserved in pronunciation. Thus a list of words which has not been reproduced contains both *hōnō* and *sōnō*, gold.

There is a strong tendency to cerebralize dental sounds. Thus we find *ḷhatōḷō*, white; *hūḷ*, consciousness; *huḷō*, slept; *ciḷā* and *ciḷā*, the oblique form of *icō*, he. Compare Āhirī.

B is used as in eastern dialects where Gujarāṭī has *r* or *ic*, thus, *bīs*, twenty; *bāḷ*,

There is no marked difference between aspirated and unaspirated letters. *C* is *icō* and *icōḷ*, there; *ūḷō*, half; *ku-na ḷāggō*, he began to say; *nāḷ* and *nāḷ* *mha-ka* and *ma-ka*, to me.

Nouns.—The neuter gender has almost entirely disappeared. The *ta* which occurs in the materials available is the form *kaḷā*, it was said, replaced by the masculine; thus, *nāch'noḷ honyō*, dancing was heard.

Number.—The plural is formed as in western Bhil dialects; thus, *ghōḷō*, a *ghōḷā*, horses; *ghōḷī*, a mare; *ghōḷī*, mares. *Gāy*, a cow, adds *ā* in the plural as in Marāṭhī; thus, *gāyā*, cows. *ḷōḷō*, trouble, seems to be a Gujarāṭī form.

Case.—The oblique form is in most cases identical with the base. Strong masculine bases, which end in *ō* or *ā*, take *ā* in the oblique form. In the plural there is an oblique form ending in *hōn* (compare Mālvi *hōn*). Thus, *ghir-mā*, in the house; *ghōḷā*, and *ghōḷā*, a horse; *ḷhatōḷō ghōḷā-kō khōjīr*, the saddle of the white horse; *nākar-hōn-ka*, to the servants.

The usual case suffixes are,—case of the agent, *nē* and *na*; dative, *kē*, *ka*, and *kū*; ablative, *hi*, *hē*, and *sē*; genitive, *kō*, fem. *kī*, oblique, *kā*; locative, *ma* and *mē*. Compare Mālvi. Occasionally we find forms such as *ḷhūr-kēr*, of the cattle; *ghar*, at the house; *hēḷē*, at the edge; *bhākō*, with hunger, and so on.

Pronouns.—The personal pronouns are mainly the same as in Mālvi. Thus, *hē* and *mē*, I; *mē*, *mō-nē*, *mhayō*, *mahi* and *masi*, by me; *mhārō*, my; but also *mēri*, my. The plural of the personal pronouns is *ham* and *āpāy*, we; *hamārō*, our; *tam* and *tam*, you; *tamārō*, your.

The demonstrative and relative pronouns have an oblique form ending in *ḷā* or *ḷā* (or *nā*, *na*, respectively). Thus, *icō* and *ci*, that; *ciḷā ḷhāḷ-kā nīchē*, under that tree; *yā* and *yā*, this; *iḷa kar'sāy-na*, by that cultivator. The use of this form is not, however, fixed, and we also find forms such as *icā*, and *ci-kī kar'sāy-kī ḷḷḷā*, the wife of that cultivator. *Vi* in *ci-kī* is the base used before case-suffixes. The plural of *icō* is *cē* or *vē*, genitive *cin-kō*; case of the agent *cin-na* and *ciḷā-na*. Similarly are inflected *yā*, this; genitive *i-kō*; oblique *iḷā*: *jō*, who; genitive *ji-kō*; oblique *jaḷā*. The base

tā occurs in *tina man-kyā ghar*, to that man's house. The relative *jō* is also used as a demonstrative. Thus, *jō hag^olā mhārā-kana hē jō thārā-j hē*, what all of-me-near is that thine-only is, whatever is mine, that is thine.

'Who?' is *kū*, genitive *ki-kō*; 'what?' is *kā* and *kyā*.

Verbs.—The verb substantive forms its present tense as in Mālvi and some western Bhil dialects. Thus, singular, 1, *hū* and *hē*; 2. and 3, *hē*; plural, 1, *hū*; 2, *hō*; 3, *hē*. The corresponding past tense is, singular, *thō* or *hatō* (*vhatō*); plural, *thā* or *hatā*.

The old present is used as a contingent present, and it is inflected as in western Bhil dialects and in Mālvi. Thus, *jāhū*, I may go; *jāy*, thou mayst go; plural, 1, *jāwā*; 2, *jāwō*; 3, *jāē*. An ordinary present is formed by adding the verb substantive. Thus, *vī paḍa-hē*, they fell.

The past tense is usually formed as in Mālvi; thus, *hū gayō*, I went; *tum gayā*, you went; *bhūk lāgī*, hunger came. The suffix *na*, which is common in Khāndēsi occurs in forms such as *rihāyō*, he lived; *bharāyō*, he entered.

The irregular verbs mainly agree with Gujarāti and western Bhil dialects. Thus, *bah^oyō*, to sit; past *bahhō*; *khāyō*, to eat, past *khādō*; *ka^oyō*, to tell, past *kahyō* and *kadō*; *lēyō*, to take, past *lidō* and *liyō*, and so on.

The future is formed as in Mālvi. Thus, *tū dēgā*, thou wilt give; *mi^olagā*, it will be found; *lēw^ogā*, i.e., *lēōgā*, you will take, etc.

The imperative agrees with Mālvi. Thus, *jā*, go; *dai-dō*, giving-give; *dyō*, give; *lējō*, you should take.

The verbal noun ends in *yō*, *yā* and *wā*; thus, *ka-yā*, or *ka-wā*, *lāgyō*, he began to say.

The participles agree with Mālvi. Thus, *āw^otō*, coming; *rōtā kar^oyā*, bread should be prepared.

The conjunctive participle is usually formed as in Gujarāti and western Bhil dialects. Thus, *karīnē* and *karīna*, having made; *wāḍī*, having divided. Besides we occasionally also find forms such as *kar*, having done; *nhāk-kar*, having thrown, etc.

The specimen which follows will show that the Bhil dialect of the Dhar State in most characteristics agrees with Mālvi, though it has still sufficient traces of a different origin.

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHİLŌPĪ.

A POPULAR TALE.

(DHAR STATE, BHOPAWAR AGENCY.)

Ēk bāwā-jī mhārāj nik⁴lyā hēr jawāri-kī khātar. Phirī ēk
An holy-father Mahārāj set-out a-seer jawar-of for. Then a
kar³sān bōlyā kī, 'bāwā-jī mhārāj, tum kā jāwō?'
cultivator said that, 'holy-father Mahārāj, you where go?'
[Bāwā-jī kahyā] kī, 'bachohā, jahā hēr jawāri miḷagā
[*The-ascetic said*] *that, 'child, where a-seer jawar will-be-got*
wā²-ch jāwā².' Phirī kar³sān bōlyā kī, 'pachhēri dhān
there-indeed I-go. *Then the-cultivator said that, 'a-pasēri grain*
par-dēch-mā miḷa ta dhaḍī dhān ap²nō-ch lai
foreign-country-in if-be-got then a-dhaḍī grain mine-exactly having-taken
lō.' Kī, 'hō, bachchā, dēgā, tō
take. (*Answered the ascetic*) *that, 'Well, child, if-you-will-give, then*
lai lā, yā²-oh tham jāwā²-gā.' Phirī ākhō dun
having-taken we-take, here-indeed halting we-shall-go. *Then whole day*
hāl hākina ghar gayā. Phirī baḷ²dyā-ka chārā pānī
plough having-driven to-house he-went. Then bullocks-to grass water
nhākyā. Ād²mī lugāi-ka dēkhina kahyā kī, 'bāwā-jī
was-put. The-man his-wife-to having-seen said that, 'a-holy-father
mhārāj āyā, tā rōṭā achohā kar²nā. Phirī
Mahārāj came, therefore bread good should-be-prepared. Then
bāwā-jī-ka khilāwā²-gā' Bāwā-jī-kā mēr-hī uṭhyā, rōṭā khāwā
the-holy-father-to we-will-feed. *The-ascetic-of near-from he-arose, bread to-eat*
bahī gayā. Rōṭā khādā na phirī huṭā. Phirī lugāi
sitting went. Bread was-eaten and then he-slept. Then wife
dēkhina bōlyā kī, 'jā, bāwā-jī-hī wāt kar.' Lugāi-nā
having-seen he-said that, 'go, the-holy-father-with talk make. *The-wife-by*
kadō, 'bāt kō, bāwā, ham huṭā²-gā.' 'Kyā kāñ,
it-was-said, 'story tell, father, we shall-listen. *'What shall-I-tell,*
māi-kī bēṭī, wāt; bhūk lāgi.' Phirī bāwā-jī kahyā
mother-of daughter, story; hunger is-felt. *Then the-ascetic said*

kī, 'wāt kahū ki wātāḍi? Hukā mēri ātaḍi. Gām-kā
that, 'story shall-I-tell or short-story? Dry my bowels. Village-of
 gōyarā tin pag-kā mirag jāy-ha. Thārō dhaṇi kudī tar^awāryō
in-outer-field three feet-of deer going-is. Thy husband if swordsman
 hōy, tō chhikār-kō mārō.' Phiri vinā gām-kā paṭel-kō
is, then game kills.' Then that village-of headman-of
 wāḍ chōr rōj khāy. Lugāi-nē jāy^ana ād^amī-ka
sugarcane-crop thief daily eats. The-wife-by having-gone man-to
 uṭhāyā. 'Gām-kā gōyarā tin pag-kā mirag jāy-ha. 'Tam
was-awakened. 'Village-of in-outer-field three feet-of deer going-is. You
 uṭhinē mār^awā jāw.' Ād^amī bāwā-jī-ka kahyā kī, 'bāwā-jī
having-arisen to-kill go.' The-man the-ascetic-to said that, 'holy-father
 mhārāj, kā gayā mirag?' Kī-ka 'wāḍ-kā khēt-
Mahārāj, where gone deer?' (Said-the-father) that 'sugarcane-of field-
 ma gayā ha. Kōi mārā-gā tō inām chhūr^akar
in gone is. Someone will-kill then a-reward the-Government
 dē-gā.' Rōj vinā paṭel-kā wāḍ chōr khāi jāy.
will-give.' Daily that headman-of sugar-crop thief having-eaten used-to-go.
 Ta wanā dan pāch das ād^amī wāḍ-kā khēt-ka hēḍē
Therefore that on-day five ten men sugarcane-of field-of on-border
 bāṭhā chōr-ka pakaḍ^awā hārū. Phiri i-kū kir^asān-kū pakadyā
sat the-thief seizing for. Then this cultivator-to it-was-seized
 ka, 'yō-ch ohōr ha. Mērū wāḍ-kā khānāwālā.' Phiri
because, 'this-exactly thief is. My sugarcane-of eater.' Then
 yi-kī kar^achhān-kī lugāi dēkhina bōli kā 'ra bāwā-jī, mhārō dhaṇi
that-of cultivator-of wife having-seen said that 'O holy-father, my husband
 kab āwa-gā?' Vinā dan bhōpō baḍ^awāi kar^atō thō.
when will-come?' That on-day a-magician enchantment doing you.
 'Ta wā kar^achhān-kī lugāi bāwā-jī-ka pūchha, 'mhārō dhaṇi
Therefore that cultivator-of wife the-ascetic-to asks, 'my husband
 kab āwa-gā?' Ta bāwā-jī bōlyō kī, 'gām dim^adimī
when will-come?' Then the-ascetic said that, 'in-the-village drum
 wāṭi hē. Ji-kī whā hātī-pāṭi pūḍa-hō, ta tū-i jā;
beaten is. What-of in-place division making-are, there thou-also go;
 āḍō wāṭā tu-ka miḷa-gā.' Yā jāi karīna bhōpō
half share thee-to will-accrue.' She going having-done magician
 baḍ^awāi kar^atō whā chānda ubī. Wō bhōpō vinā mānda
enchantment doing there at-the-wall stood. That magician that illi
 man^akyā-ka pūchha kī, 'māg khāṇō dāṇō thārō.' 'Ta yū
man-to asks that, 'ask food grain thine.' Then she
 chand-hī bōli, 'āḍō wāṭō mhārō.' Dū chār ād^amī wā^a-hī uṭhāyā,
wall-from said, 'half share mine.' Two folk men there-from arose,

ta dākan kī laī pakadī, kī, 'yā mhārā
then witch having-said having-taken she-was-seized, that, 'this my
 manak khāi khāi gaī.' Phiri bāndi karinē
man having-eaten having-eaten went.' Then bound having-made
 lyāyā kachēri-mā. Phiri vi-kā ghar bāwā-jī wā-hī
it-was-taken court-in. Then her at-house the-ascetic there-indeed
 whatā. Phiri vi-kā ghar-mā bharāi-na khāi lēdō rōṭō.
was. Then her house-in having-entered having-eaten was-taken bread.
 Dhōr-kēr kar'sān-kā ohhōḍ didō. Phiri hāt-ma lak'dī
Cattle-of cultivator-of loosing was-given. Then hand-in a-stick
 kākh-ma jhōḷi laīna kachēri-ma gayō. Agal-bagaḷ bahina
the-arm-pit-in bag having-taken court-in he-went. At-side having-sat
 pūchhō, 'īna kar'sān-na kāi chōri kari?' Ta
asked, 'this cultivator-by what theft was-done?' Then(-it-was-answered)
 kī, 'bhāi, yē paṭēl-kā rōj wāḍ khāi.' Bāwā-jī-na
that, 'brother, this headman-of daily sugar-crop eats.' The-ascetic-by
 man-ma vichār bāndō na kadō kī, 'bhāi mānō, tō hī
mind-in reflection was-bound and it-was-said that, 'brother mind; then I
 i-kī kar'sān-kī wāt kī kē, hī jāto thō gām. Ta
this-of cultivator-of story tell that, I going was to-a-village. Then
 phiri kar'sān dēkhina bōlyō kā, "ra bāwā-jī, tū kāi jāy?"
again cultivator having-seen said that, "O holy-father, thou where goest?"
 Tō mē kadō, "hēr jawāri-kī khātar." Kē,
Then by-me it-was-said, "a-seer jawar-of for." (Answered-he-)that,
 "bāwā, pahēri hawā-pahēri dujō gām jāina
"holy-father, a-pasēri with-a-quarter-a-pasēri another in-village having-gone
 lēw-gā, ta dhaḍi dō dhaḍi āp'nā-kana-hī lē
you-will-take, then a-dhaḍi two dhaḍis my-near-from having-taken
 lijō." Ākhō dan nāi gēri-na tina man'kyā
you-should-take." Whole day plough having-driven that man-of
 ghar āyā. Bal'dyā-ka chārō-pulō nhāk-kar ād'mī bōlyō,
to-the-house (we-)came. Bullocks-to grass-bundle having-put the-man said,
 "āj bāwā-jī āyō; ta rōṭō āchhō ijat-kō
"today a-holy-father came; therefore bread good dignity-of
 kar'jō; i-ka khilāwā-gā." Phiri bhitrō bharāi gayō.
you-should-make; him we-shall-feed." Then inside having-entered he-went.
 Rōṭā khāy-pi-kar khāṭ'lā nhāk-kar hui gayā. Lugāi-ka
Bread having-eaten-drunk bed having-spread sleeping went. The-wife-to
 kāi kī, "jā, bāwā-jī-hī wāt kar." Ākhō dan i-nē mha-ka
it-was-said that, "go, holy-father-with talk make." Whole day him-by me-to
 bhūkō māryō. Ta mhayē wāḍ-kā khēt-ma mēlyō,
with-hunger it-was-struck. Therefore by-me sugarcane-of field-in he-was-sent,

kī, "tīn pag-kā mirag wāḍ-kā khēt-ma gayō. Tū jāina
that, "three feet-of deer sugarcane-of field-in went. Thou having-gone
māra-gā, ta ohhīr-kār tū-ka inām dē-gā." Mha-ka bhūkō
wilt-kill, then Government thee-to reward will-give." Me-to with-hunger
māryō ta mahī ohalākī karīna wāḍ-kā khēt-ma
was-killed therefore me-by deceit having-made sugarcane-of field-in
mēlyō. Phirī i-ki lugāi dēkhina bōlī, "bāwā-ji, mhārō dhaṇī
he-was-sent. Then his wife having-seen said, "holy-father, my husband
kab āva-gā?" Ta mha-ka rih āvi gī. Tō
when will-come?" Then me-to anger having-come went. Then
bhōpō wad-wāi kar'tō jahā mai mēlī kī, "bhōpō
magician incantation making where by-me she-was-sent that, "magician
bōla khari kī, 'thārō khāpō dāpō māg.'" Tō may
says certainly that, 'thy food grain ask.'" Then by-me
kadō kī, "ohānda ubī rāinā kāja kī,
it-was-said that, "wall-at standing having-remained thou-shouldst-say that,
'ādō wāṭō mhārō.'" Ta yā ohalākī karīna dōi man'ka
'half share mine.'" Then this trick having-made both persons
āb'dō pāḍyā. Ta in-ka ohhōḍ dō. Vī vin-kā ghar
troubles were-caused. Then them releasing give.' They their to-house
gayā, na bāwā-ji dujā gām-kī wāṭ lī-li.
went, and the-ascetic another village-of road taking-took.

FREE TRANSLATION OF THE FOREGOING.

A mendicant ascetic once set out to collect a seer of *juārī* (a kind of grain). He met a peasant who asked him, 'holy father, whither are you going?' 'My son,' replied he, 'I am going to look for a seer of *juārī*.' 'Then,' said the peasant, 'you may, perhaps, get five seers if you wander abroad, but if you will accept it from me I will give you a whole *dhaḍī* (ten seers).' 'My son,' said the ascetic, 'if that is what you will give, I will accept it; and in the meantime I will wait here.' So the peasant stayed on there the whole day driving his plough, and then both went to his house. When he got home the peasant foddered and watered his bullocks, and then, with a meaning look,¹ said to his wife, 'the holy father is come. Make some good bread that we may feed him.' Then he left the ascetic (hungry where he was outside the door), and going in himself sat down to his evening meal. When he had finished his supper he turned in to bed, and with a wink to his wife said, 'go outside and have a talk with the holy father.' So she went outside to the ascetic and said, 'holy father, tell me a story.' 'Daughter of my mother' (a term of respect), said he, 'shall I tell you a long tale or shall it be a short one, for my belly is drying up with hunger? In the fields outside the village there is a three-legged deer. If your good man is anything of a swordsman, let him go out and kill it.'

Now, a thief used to steal sugarcane from a field of the headman of the village. The woman went to her husband and roused him saying, 'there's a three-legged deer

¹ The peasant's offer was an empty boast, which he had not expected the ascetic to accept. Now he looks to his wife to get him out of the fix. He has not the slightest intention of giving the holy man the promised ten seers.

BULL OR BULLŌPI.

going about in the fields outside the village. Get up and go and kill it.' The peasant said to the ascetic, 'holy father, where has the deer gone?' He answered, 'it is in the sugarcane field. If anyone kills it, he will get a reward from Government.' Now, that thief used to steal the headman's sugarcane every day, and on that day half-a-dozen men had hidden themselves in a corner of the field to catch him. When the peasant came they rushed out and caught him, the headman crying, 'this is the very thief, the eater of my sugar.'

Bye and bye, the peasant's wife began to ask the ascetic, 'holy father, when will my good man come back?'

Now, on that day a wizard was driving the devil out of a sick man, and when she asked the ascetic this question he replied, 'do you hear that drum being beaten in the village? They're dividing things there, and if you go you will get half the things they are giving.' So she went to where the wizard was driving out the devil, and hid behind the wall. Then began the wizard to address the invalid. 'Ask for your food and grain.' The woman cried out from behind the wall: 'O, but half of it is my share.' Then three or four men jumped up and seized her as witch, while the wife of the invalid cried out, 'this is the beldame that is eating my good man.' So they bound her and marched her off to the judge's court.

In the meantime the ascetic waited there, at the door of the peasant's house. As soon as the coast was clear, in he went, ate up all the bread he could find, and let all the cattle loose from their stalls. Then stick in hand and asked what theft the peasant had committed. 'Brother,' said they, 'this fellow has every day been stealing the sugarcane of the headman.' Then the ascetic considered to himself and said, 'brothers, and this peasant saw me and asked me where I was going. I said, "to get a seer of *juāri*." Said he, "if you go elsewhere you may get five seers or a little more, but if you will accept from me you will get ten or twenty seers of grain." So we worked at the plough the whole day, and at eventide went to his house. He gave grass and water to his bullocks, and said to his wife, "there is the holy father. Make good bread that we may feed him." Then, in he goes himself, has his bread and water (with nary a sup for me), spreads his bed and goes to sleep. All he does for me is to tell his wife to go and talk to me. He kept me hungry the whole day, so I sent him to the sugarcane field with a yarn about a three-legged deer to be found there. I told him that if he trick and sent him to the sugarcane field because he had kept me hungry. After a while his wife looked at me and asked when her husband would be back, so I sent her off to where the wizard was working his hocus-pocus, telling her that if the wizard should say "ask for your food or grain," she was to hide herself behind the wall and cry out "half of it is mine." By playing off these tricks upon them, I got them both into trouble. Now please let them go.' So the peasant and his wife trudged off to their home, while the ascetic took his way to another village.

¹ The wizard is asking the devil to bring the sick man what offerings he will take to depart from his victim. The devil, of course, expected to reply through the mouth of the invalid.

² She is stick the morning of the question. The wizard was asking the devil what offerings he wanted. She thought he was telling the sick man to take all there was for the imaginary distribution. When she claimed a half share, the friends of the sick man naturally took her for a man in league with the devil, and acted with the promptness native to such an occasion.

The Bhil dialects described in the preceding pages connect the form which the language assumes in Mahikantha with Mārwarī in the north and Mālvi in the east. We shall now proceed to a group of dialects which may be properly classed as links connecting the dialect of Mahikantha with Nimāḍī in the east and Standard Gujarāṭī in the west.

Bhili is, to a great extent, spoken all over Rewakantha. The principal dialect of the Sunth State is a form of that language. It is known under different names such as Anārya and Pahāḍī, and the number of speakers has been estimated at 43,500. A list of Standard Words and Phrases has been received from Rampur. It represents a dialect which is very closely related to that spoken in Mahikantha. It will be sufficient to draw attention to a few points in which it differs.

Ē may be substituted for *ō* in *ghēr* and *ghōr*, house.

With regard to the inflexion of nouns and pronouns we may note forms such as *sōriyē*, daughters; *sōriyā-nē*, to daughters; *ād'mīyō*, men; *amō*, we; *tamō*, you, etc.

The present tense of the verb substantive is, singular, 1, *hū*, 2 and 3, *hē*; plural, 1, *hē*; 2, *hō*; 3, *hē*. The past tense is *hētō* or *yētō*, plural *hētā*.

The present tense of finite verbs is similarly formed; thus, *hū mārū-hū*, I strike; *tu mārē-hē*, thou striketh; *amō mārē hē*, we strike, and so on. The future of the same verb is, singular *mārēh*, plural 1, *mār'hū*, 2, *mār'hō*, 3, *mār'hē*.

Bhili is the principal language of the eastern part of the district of the Panch Mahals, which consists of the talukas of Jalod and Dohad. Their dialect is sometimes, like other Bhil dialects in Gujarat, called Kālī Parājī. It does not differ much from that spoken in Mahikantha. The following points may be noted.

Ē is often used when the Mahikantha dialect has *ī* or *a*; thus, *ē-nū*, his; *tē-nē*, by him; *havēr*, Gujarāṭī *savār*, morning, etc.

The usual suffix of the ablativo is *thō*, inflected like an adjective; thus, *hū vōg'lā-thō āiō*, I have come from far off.

The plural of feminine bases ending in *ī* ends in *iyē*; thus, *ghōḍ-jyē*, mares.

The forms *amō*, we; *tamō*, you; and *tē*, they; seem to be in regular use, no other forms occurring in the materials available.

The present tense of the verb substantive is *sē* in all persons and numbers. The corresponding past tense is *hētō*, plural *hētā*.

With regard to the inflexion of finite verbs we may note forms such as *hamō mār'jyē*, we strike; *hamō jājyē-sē*, we go. The past tense of *jāvū*, to go, is *gyō*, plural *gyā*. The future of *mār'wū*, to strike is, singular 1, *mār'hē*; 2, *mār'hē*; 3, *mār'hē*; plural 1, *mār'hū*; 2, *mār'hō*; 3, *mār'hē*. Note also the form *ālē*, I will give.

In most respects, however, the Bhili of Panch Mahals is the same as that spoken in Mahikantha. Thus, *j* is pronounced as a *z* in the same cases as in Mahikantha; *h* has the same two sounds, etc. There are, however, no instances of the substitution of the hard for the soft consonant; of the past tense ending in *iyū*, etc.

The short specimen which follows will be sufficient to give an idea of the character of the Bhili of Jalod. The dialect spoken in the other talukas of eastern Panch Mahals is stated to be almost identical.

[No. 11.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

(JALOD TALUKA, PANCH MAHALS.)

Ap^{ḍi} ḍhāhī ḥavēr-nī sar^{wā} gai-tī. Tī-nī key^{ḍi} gēr hētī ;
Our cow morning-of to-graze gone-was. Her she-calf at-house was ;
 ē-thī ḍhāhī tī-nē sāṭī-nē ē-nū hēt watādē-sē. 'Bhāi tū
therefore the-cow her-to having-licked her love showing-is. 'Dear(-brother) thou
 key^{ḍi} sōḍ. Key^{ḍi} dhāw^{ti} thāy ētrē hū ḍhāhī-nū dud ṭān^{wā} bhū.
the-calf untie. The-calf sucking may-be that-in I the-cow-of milk to-draw sit.'
 'Āi ḥag^{ḷū} dud kāḍē nathī lē. Phōrū dud key^{ḍi} ḥārū rās^{jē}.
'Mother all milk having-drawn not take. Some milk calf for keep.'
 'Ghanū tājū bhāi.' 'Bā ḍhāhī-nū dud pīvū ma-nē ghanū tājū lāgē-sē.
'Very well dear.' 'Mother cow-of milk to-drink me-to very well appears.'
 'Lī, phōrū dud pī. Hājē rōṭō khātā wār^{hūk} dud ālē.
'Take, a-little milk drink. In-the-evening bread eating more milk I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

Our cow had gone to graze in the morning, and the calf was left at the house. The cow licked it and thus showed its affection. (Said the mother), 'my dear, untie the calf. I will milk the cow so that the calf can suck.' 'O mother, don't take all the milk, leave a little for the calf.' 'Very well, dear.' 'Mother, I am very fond of cow's milk.' 'There, drink a little. To-night I will give you more with your supper.'

The Bhilī of the Jhabua State is very closely related to the dialect of the Bhils of the Panch Mahals. I shall only draw attention to a few points.

A final *ũ* is often lengthened to *ũ̃*; thus, *hũ̃* and *hũ̃̃*, I.

Though the palatals are pronounced as *s* and *z* respectively we sometimes find forms such as *ohāl* and *sāl*, go; *ohhēṭi* and *sēṭi*, far. They can only be considered as attempts at a learned orthography.

The masculine gender is occasionally used instead of the neuter. Thus, *āp̄ḍō dhan*, his property; *haḡḍō*, all.

Feminine *i*-bases form their plural in *iyē*; thus, *sōriyē*, daughters; genitive *sōriyō-nō*. Similarly *bairē*, women, from *baiyar*, a woman. The oblique plural sometimes ends in *ũ̃* instead of *ō̃*; thus, *yō ghōḍō kēṭ-rū war̄hũ̃-nō sē*, how old is this horse?

With regard to personal pronouns we may note the plural forms *hamũ*, we, and *tamũ*, you.

'He' is *tyō* and *pēlō*, plural *pēlā* and *tī*, genitive *tihū-nō*. Note also the oblique form *tinā* in *tinā dēh-mā̃*, in that country; *tin-ē*, by him.

The relative pronoun is *jō*, who. Who? is *kōṇ*, genitive *kō-nō*, whose?

The present tense of the verb substantive is *sē* in all persons and numbers. It is added to the conjunctive present in order to form the ordinary present of finite verbs. Thus, *hũ mārũ sē*, I strike; *hamũ mārīyē sē*, we strike.

The future of the verb *mār̄wũ̃*, to strike, is formed as follows:—

Singular, 1 <i>mārī</i> .	Plural, 1 <i>mār̄hũ̃</i> .
2 <i>mār̄hē</i> .	2 <i>mār̄hō</i> .
3 <i>mār̄hē</i> .	3 <i>mār̄hē</i> .

So also *hũ̃ kī*, I shall say.

Note finally the curious form *kar̄tēlō*, he was doing. This *l*-suffix is common in Ali Rajpur. See p. 52.

The beginning of the Parable of the Prodigal Son which follows will show how closely the Bhil dialect of Jhabua agrees with the form of the language current in the Panch Mahals.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

(JHABUA STATE, BIOPAWAR AGENCY.)

Kō-ēk ād̄mī-nō bō sōrā hatā. Tinā-mā̃-thō nānāē bā-nē
Certain-one man-to two sons were. Them-in-from by-the-younger father-to
kēdō, 'ē bā, dhan-mā̃-thō jō mārō wāṭō hōy tyō ma-nē
it-was-said, 'O father, wealth-in-from which my portion may-be that me-to
ālī-dē.' Tērā̃ tinē tihū-nō āp̄ḍū dhan wāṭī ālyū.
having-given-give.' Then by-him them-to his-own wealth having-divided was-given.

Ghaṇā dan nī gyā nē nānō sōrō hag'lo bhējō karinē chhēṭī
Many days not went and younger son all together having-made far
 m'alak-mā jātō ralyō. Nē tā bhūḍi chāl-thī chālinē āp'dō
country-into going was. And their bad conduct-by having-behaved his-own
 dhan khōi-nākhyō. Nē jērā tinō hag'lo khōi
wealth having-wasted-was-thrown. And when by-him all having-wasted
 nākhyō tērā tinā dēh-mā mōṭō kāḷ paḍyō. Nē tyō nāḡō
was-thrown then that country-into great famine fell. And he destitute
 bhukyō thawā lāgyō. Nē tyō jāinē tinā dēh-nā rēhēwāsīyō-mā
hungry to-be began. And he having-gone that country-of inhabitants-among
 ēk-nā tā reh'wā lāgyō. Nē pēlē tinē āp'dā khēt'rū-mā hūwar sār'wā
one-of there to-live began. And by-him him his-own fields-in swine to-feed
 mōk'lyō. Nē tyō pēlā phōt'lā-thī jē hūwar khātā hatā, āp'dū pēt
was-sent. And he those husks-with which swine eating were, his-own belly
 bhar'wā kar'tōlō. Nō kōi ād'mī ti-nē kāi nahī ā'tō hatō. Nē
to-fill was-doing. And any man him-to anything not giving was. And
 jērā tyō hūd-mā āvyō tērā tyō bōlyō, 'mārā bā-nā kētrāk
when he proper-senses-in came then he said, 'my father-of several
 dād'kiyō-nē dhāpi-jātī . rōṭō wasē-sē, nē hū bhūkhē marū-sē.
hired-servants-to satisfied-going bread spared-is, and I with-hunger dying-am.
 Hū uṭhīnē mārā bā-kanē jāinē tinē kī, "ē bā, mē
I having-arisen by father-near having-gone him-to will-say, "O father, by-me
 harag-nī hāmā nē tāri āgaḷ pāp karyū sē. Hū hāu tārō sōrō kew'dāwā
Heaven-of before and thy before sins done are. I now thy son to-be-called
 jōg nī sē; ma-nē tārā dād'kiyō-mā ēk-nā jēwō hamaj."'
worthy not am; me-to thy labourers-among one-of like consider."'

The Bhil dialect spoken in the Ali Rajpur and the Barwani States of the Bhopawar Agency is a mixed form of speech, and in many characteristic features agrees with Rājasthānī, or, more especially, with Nīmāḍī. It is sometimes also called Bhilālī, or, in Barwani, Rāṭh-vī Bhilālī. The Bhilālas are a mixed tribe, half Bhil and half Rajput, and the Rāṭhavas are one of the minor sub-divisions among them. With regard to the dialect of the Rāṭhavas of Chhota Udaipur, see below, pp. 60 and ff.

The Nōrī dialect of Ali Rajpur, on the other hand, is quite different and will be separately dealt with, see pp. 105 and ff. below.

The specimens forwarded from Ali Rajpur and Barwani, and professing to be written some in Bhilī and some in Bhilālī, exhibit the same form of speech, and they will, therefore, be dealt with together.

The broad pronunciation of a short *a* as *ō* or *á* is very marked. Thus, *ghōr*, a house; *mōrū*, I am dying; *kōrinē*, having done.

The palatals and *s* have the same sounds as in Western Hindī. Thus, *chāl*, go; *chhōrī*, a daughter; *jō*, who; *sāt*, seven.

ṽ, *w* becomes *b* as in Rājasthānī where Gujarātī and the Western Bhil dialects have *v* and *w*; thus, *bīs*, twenty; *baras*, a year.

The cerebral *ḷ* is sometimes changed to *l* and sometimes confounded with *ṽ*; thus, *kāl* and *kāḷ*, famine; *jōḷ* and *jōṽ*, near.

With regard to the formation of words we may note the frequent use of the suffix *lō*; thus, *wārū* and *wārūlū*, good; *ghōḍō* and *ghōḍlō*, horse; *ghōḍī* and *ghōḍlī*, mare; *uchlō*, high; *hatō* and *hatlō*, he was; *gayā* and *gayēlā*, they went; *khātālā*, they were eating; *mārṭō* and *mārṭēlō*, beating, etc.

This use of the suffix *lō* is of interest because it agrees with the use of the corresponding suffix *illa* in Māhārāshṭrī Prākṛit.

Nouns.—The neuter gender is very often replaced by the masculine, especially in Barwani. Thus, *sōnū* (Ali Rajpur) and *sōnō* (Barwani), gold; *khōḷō kām*, a bad deed; *tārō nām*, thy name.

The plural is formed as in other Bhil dialects. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter; *chhōrī* and *chhōrīyā*, daughters. In Barwani the plural of strong feminine bases ends in *nā* as in Nīmāḍī; thus, *ghōḍlī-nā*, mares. The suffix *nā* is also used in the oblique plural of masculine bases; thus, *ādmi-nā-nō*, of the men.

An *s* is often added to the base, especially in Ali Rajpur. Thus, *bās*, a father; *bēḷō* and *bēḷōs*, a son; *bhāi* and *bhāis*, a brother; *bōhāis*, a sister. Compare the similar pleonastic *as* in Jaipurī.

The oblique singular sometimes ends in *ē* or *yā*; thus, *bāhāsē-n*, of a father; *bāhāsē-jōḷ*, to the father; *māṽsyā-nō*, of a man.

The usual case suffixes are,—case of the agent *ē* and *nē*; dative *nē*, *khē*, *ka* and *kājē*; ablative *sē*, *sū*, *thī* and *kathī*; genitive *n*, *nō*, and *kō*; locative *mā* and *mō*. Thus, *bāhāsē* (Ali Rajpur) and *bās-nē* (Barwani), by the father; *bāp-kājē*, to the father; *dahād-kyā-nē*, to the servants; *mē-khē*, to me; *sukh-sē*, in happiness; *sarag-sū*, from heaven; *kuwā-mā-thī*, from in the well; *bāhāsē-n*, of the father; *bāp-kō*, of the father; *Chāndpūr-nō*, of Chandpur; *ghōr-mā*, in the house; *khēt-mō* (Barwani), in the field.

Pronouns.—The following are the personal pronouns:—

<i>mē</i> and <i>hū</i> , I	<i>tū</i> , thou	<i>pōlō</i> , he.
<i>mē-khē</i> , <i>mī-sē</i> , to me		<i>pōlā-kūjē</i> , <i>tē-khē</i> , to him.
<i>mārḥō</i> , <i>mārō</i> , my	<i>tārḥō</i> , <i>tārō</i> , thy	<i>pōlān</i> , <i>tērḥō</i> , his.
(<i>h</i>) <i>amū</i> , we	<i>tuku</i> , <i>tamū</i> , you	<i>pōlā</i> , they.
(<i>h</i>) <i>am-rō</i> , our	<i>tuk^rrō</i> , <i>tamārō</i> , your	<i>pōlān</i> , their.

Demonstrative pronouns are *yō*, this, genitive *ērḥō*, oblique *inā*; *wō*, that, dative *ō-kha*, oblique *unū*. A demonstrative base *cha* occurs in *chō*, that; *chahā*, there; *ohē*, then, etc.

The relative pronoun is *jō* and *jē*, which. 'Who?' is *kuṃ*, genitive *kuṃin*; 'what?' is *kāi*, etc.

Verbs.—The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>chhū</i> , <i>chhāū</i>	Plural, 1. <i>chhē</i> .
2. <i>chhē</i>	2. <i>chhō</i> , <i>chhē</i> .
3. <i>chhē</i>	3. <i>chhē</i> .

The past tense is *hatō*, *hat^rlō* or *hōt^rlō*, plural *hatā*, etc.

The conjunctive present of finite verbs, which is often used as an ordinary present, is formed as in other Bhil dialects. Thus, *mē mārū*, I strike; 2, *mārē*; 3, *mārē*; plural, 1, *mār^rjē*; 2, *mārō*; 3, *mārē*.

The ordinary present and past tenses are regularly formed; thus, *pōlā jāō-chhē*, they go; *tuē māryū* (or *māryō*), thou struckest.

The present participle, with the addition of the suffix *lō*, is used as a present definite and an imperfect. Thus, *mē mārāt^rlō*, I am striking, I strike; *khāt^rlā*, they were eating.

The future of the verb *kuṭ^rṇō*, to strike, is—

Singular, 1. <i>kuṭ^ris</i>	Plural, 1. <i>kuṭ^rsū</i> .
2. <i>kuṭ^rsī</i>	2. <i>kuṭ^rsī</i> .
3. <i>kuṭ^rsī</i>	3. <i>kuṭ^rsī</i> .

In Barwani the periphrastic forms *mē mārūgā*, I shall strike, etc., are used besides, as is also the case in Nimāḍī.

The verbal noun ends in *ṇō*, oblique *ṇū* (*ṇyā*, or *ṇā*). Thus, *mār^rṇō* to strike; *ohār^rṇē*, in order to graze; *uach^rṇyān uād*, sound of dancing; *jāṇa-ṇō man*, intention to go. Occasionally we also find forms such as *bhar^rṇō*, to fill (Barwani).

The conjunctive participle ends in *ī* or *īnā* (*īnā*); thus, *khāī*, having eaten; *kōrī-nē*, having done; *uḥṇā*, having risen. The final *ī* is sometimes dropped. Thus, *mōr^rguilō*, he had died.

The two specimens which follow have been received from Ali Rajpur as representing the so-called Bhilī spoken in that State. The first is the beginning of the Parable and the second is the deposition of a witness. They have been prepared at different times and are quite independent of each other.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(ALI RAJPUR STATE.)

SPECIMEN I.

Kudu māṅ'sēn dui pōryā hat'lā. Tēr'hā-mān nāhālē-pōrō
A-certain man-of two sons were. Them-among by-the-younger-son
 kahyū, 'āp'nā māl-dēkhō māh'rō wāṭō mē-sē dē.' Waḷi thōḍā
it-was-said, 'your property-from my share me-to give.' And few
 dāh'dā-mā nāhālē-pōrō sāru ēk'thā karina dūr dēs-mā guyō;
days-in by-the-younger-son all together having-made far country-to he-went;
 waḷi chahā sārō māl kharch kōr'nā-par pōlā muluk-mā mōṭ'lō kāl
and there all property spent making-after that country-in big famine
 paḍ'yō. Tihī pōlā-kājē sāk'dāi pōḍ'nē maṇḍi. Tihī pōlā muluk-mā-nā ōk
fell. Then him-to distress to-fall began. Then that country-in-of one
 māṅ'sēn chahā rahyō. Pōlō tō tē-sē suwar chār'nēn-waḍē āp'nā
man-of near he-stayed. By-him then him swine feeding-of-for his
 khēt-mā mōk'lō. Tihī suwar jō-kāi khāi ohō pōlō khāin jiyō,
field-in was-sent. Then swine whatever atē that he eating became,
 waḷi tē-sē kōṅē kāhī khāṅē-waḍē dēdhō nihī.
but him-to by-anybody anything eating-for was-given. not.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

(ALI RAJPUR STATE, BIKOPAWAR AGENCY.)

SPECIMEN II.

Mhārō nām Kālu. Bāp-kō nām Nān^akyō. Jāt Māv^adā Bhil.
My name Kālu. Father's name Nānkyō. Caste Māvōdā Bhil.

Junō Punyāwāt-nō par^aganē Chāndpūr-nō. Dhandō khētī.
Resident Punyawat-of in-pargana Chandpur-of. Occupation cultivation.

Sawāl.— Tārī bōh^anīs Bhūrā Rumālyān bāyar junī Nahālipōl-nī
Question.—Thy sister Bhura Rumat's wife resident Nahalipol-of
 mōr guī. Yō kasō kasō dāng^adō huyō tū-sē kāi māluk
having-died went. This what what manner became thee-to what known
 ohhē likh^ajē.
is write.

Jawāb.— Ēk mahinō huyō, ēk dahādē sājh-par Dēb^aryō Wasūnyā
Answer.—One month became, one in-day evening-in Dēbryō Wasūnyā

Bhil junō Nahālipōl-nō par^aganē Bhāb^arā mhārē ghōr āyō nē
a-Bhil resident Nahalipol-of in-pargana Bhabra my in-house came and
 kōhyō, 'tārī bōh^anīs māndī hōt^ali chē mōr guī. Tū ohāl.
said, 'thy sister sick was now having-died went. Thou go.'

Pūṭhē dūs^arē dahādē sōndārē chālyō nē Nahālipōl-mā Bhuryān
Afterwards second on-day in-morning I-went and Nahalipol-in Bhura-of
 chahā gūyō nē mhārī bōh^anīs-kājē mōrī guīlī dēkhi; chē dui
there went and my sister having-died gone was-seen; then two

lāk^adīn saḷ . uṭhī tō yērhin kukh-mā jim^anā hāt-par
stick-of marks having-arisen that her belly-on right hand-on

dēkhi, tēr^ahā-par tēr^ahā lādas Rumāl-kājē kahyō kē, 'mhārī bōh^anīs-kājē
having-seen, that-on her husband Rumat-to said that, 'my sister-to

kūṭ^amār karī tinē mōr guī, tē Bhāb^arē thānā-mā
beating having-made therefore having-died she-went, that in-Bhabra station-in

mē kōh^anē jāū.' Tēr^ahē-wadē mhārō pōhāṇō nē Ohēnyō Taḍ^avī
I to-tell will-go.' Thereupon my brother-in-law and Chēnyō Taḍvī

maujē Nahālipōl nē dūs^arā lōg mē-khē sam^ajhāḍyō kē, 'thānā-mā
village Nahalipol and other people me-to entreated that, 'station-in

mā jāy. Āmu tū-sē khunyan jhag^adyō ohukāḍ dēsū.
not go. We thee-from murder-of quarrel having-settled will-give.'

Waḷ^{te} mē thānā-mā nihī guyō. Nē pach^{wālā-nē} bhān^{gaḍ} kari-
Therefore I station-in not went. And Pañch-by arbitration having-
 nē das ḍōg^{rā} khunyan jhag^{dā-mā} dēnēn kōhyā. Tērhē-par
made ten cattle murder-of contention-in to-give were-said. Thereupon
 Bhuryān mur^{dō} tatyāran maujē Nahāḷipōḷ-mā bāḷ didhō,
Bhurā-of corpse that-time village Nahalipol having-burned was-given,
 nē ajhu-lagan āmu-kājē ḍōg^{rā} nihī āpyā.
and to-day-till me-to cattle not were-given.

FREE TRANSLATION OF THE FOREGOING.

My name is Kālu, and my father's name Nānkyō. By caste I am a Māwdā Bhil. I live in Punyawat, Pargana Ohandarpur, and am a cultivator.

Question.—Thy sister Bhūrā, the wife of Rumāl, who lived in Nahalipol, has died. Write down what thou knowest about the circumstances of her death.

Answer.—About a month ago Ḍēbryō Wasūnyā, a Bhil from Nahalipol, Pargana Bhabra, came to me one day in the evening and said, 'thy sister has been ill, and has now died, go and look to it.' In the morning of the following day I set out and went to Bhurā's house in Nahalipol and saw my sister's body. I then observed two marks of a stick on the right side of her belly. I then said to her husband Rumāl, 'my sister has died because thou hast beaten her. I will go to Bhabra and make a statement in the police station.' Thereupon my brother-in-law and Chēnyō Taḍvi of Nahalipol and other men entreated me and said, 'don't go to the station. We will settle the matter about the murder for you.' Therefore I did not go to the station. The village council settled the matter and ordered ten piece of cattle to be given on account of the murder. Bhurā's corpse was then instantly burned in Nahalipol, but even now the cattle has not been handed over to me.

The so-called Bhilālī of Ali Rajpur is practically identical with the dialect illustrated in the preceding specimens. The beginning of the Parable of the Prodigal Son which follows will be sufficient to show this.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

SO-CALLED BHILĀLĪ DIALECT.

(ALI RAJPUR STATE, BHOPAWAR AGENCY.)

Ēk ād'min dui chhōrā hot'lā. Tēr'hē-mā nāhālē chhōrē
A-certain man-of two sons were. Then-among by-the-younger son
 bāp-kājē kōhyū, 'bāhās, ghar-mā jō chhē tēr'hē-mā-sī mār'hō
father-to it-was-said, 'father, house-in what is that-in-from my
 wātō mē-khē dē.' Tihī pōlāē pōlā-kājē wātō didhō. Ghaṇā
share me-to give.' Then by-him him-unto a-share was-given. Many
 dahādā nihī huyā, nē nāhālō chhōrō wātō bhēlō kōryō nē
days not became, and the-younger son share together was-made and
 ohhētē jāt rahyō; nē wahā ōj'gāi-mā sab māl
a-far (country)-to going was; and there riotous-living-in all property
 khōyō. Sab māl khōyō tihī chahā mōtō kāl paḍyō;
was-wasted. All property was-wasted then there a-great famine fell;
 nē pōlō kharāb huyō; nē ohabā kudun ghar pōlō jāi
and he poor became; and there somebody's in-house he having-gone
 rahyō. Nē ti-nē pōlā-kājē khēt-mā sūwar chār'nē mōk'lyō. Jō
lived. And him-by him-to field-in swine to-graze was-sent. Which
 kūtō pōlā sūwar khāt'lā pōlō khāi bhī lētō;
husks those swine were-eating he having-eaten even would-have-taken;
 kē tē-khē kōi kudu nihī āp'tā. Tihī pōlō thik
because him-to anybody anything not was-giving. Then he conscious
 huyō, nē pōlāē kōhyū kē, 'mār'hā bāhāsēn kat'rā
became, and by-him it-was-said that, 'my father's how-many
 dahād'kyā-kājē khāinē rōhī jāy ōsō rōtō hōi;
servants-to having-eaten having-remained may-go so-much bread there-is;
 nē mē bhūk'lō mōrū. Mē uṭhīnē mār'hā bāhāsē jōl jās
and I hungry am-dying. I having-arisen my father near will-go
 nē kōhis kē, "mē Bhag'wān-nā ghōr-mā nē tār'hā-sē khōtō
and will-say that, "by-me God-of house-in and thee-to bad
 kām kōryō; nē havī tār'hō bētō kōhē tōsō mē nihī
work was-done; and now thy son you-may-call so I not
 rōhyō; nē tū tār'hā dahād'kyā kājē dēi tōsō mē-khē
remained; and thou thy servant to having-given like-that me-to
 bhī āp." Tihī pōlō uṭhīnā tēr'hā bāsē-jōl gūyō.
also give." Then he having-arisen his father-near went.

The Bhil dialects of the Barwani State have been reported under the names of Bhilālī and Rāṭh*vi Bhilālī. They are essentially identical with the dialect spoken in Ali Rajpur, and they do not call for any separate remarks. The beginning of the Parable of the Prodigal Son which follows will be sufficient as an illustration of the so-called Bhilālī.

[No. 15.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kōi ād*mī-kā dō ohhōrā thā. Wō-ma-sē nānā-nē dāji-ka
A-certain man-of two sons were. Them-in-of the-younger-by the-father-to
 kayō ki, 'dāji, jō-kōi dhan chhē wō-ma-sē mārō wāṭō
it-was-said that, 'father, whatever property is that-in-of my share
*ma-ka daidē.' Tab unē āp*nu dhan wāṭi diyō. Ghaṇā din*
me-to give.' Then him-by his property dividing was-given. Many days
 nahī gayā ki nānā chhōrā-nē sab māl bhēlō karinē
not passed that the-younger son-by all property together having-made
 dur dēs jāti rahyō anē wahā luhohāi-sē thōḍā din-ma āp*nu
far country going was and there riotousness-with few days-in his
 sab dhan gamāi diyō. Jab sab dhan uḍāi diyō
all property wasting was-given. When all property squandering was-given
 tab wahā mōṭō kāl paḍyō, āru wah nāgō hui gayō.
then there big famine fell, and he destitute having-become went.
 Āru wahā jāinē pardēsī-mē-sē yek-kā ghar rayō, jī-nē
And there having-gone inhabitants-in-from one-of in-house stayed, whom-by
 ḡ-ka suwar oharānē-kō mōk*lyō. Jō suwar sēg*li khātā thā wō
him-for swine feed-to he-was-sent. Which swine husks eating were that
 uṭhāinē khātō hiṇḍiyō, āru kōi nahi wō-kha dētō thō. Tab wō-kha
taking eating went, and anybody not him-to giving was. Then him-to
 sud āi, āru kah*nē lagyō, 'mārā dāji-kā yahā dād*kyānā-ka
sense came, and to-say began, 'my father-of near servants-to
 khānā-sē ghaṇā rōṭā hōē, āru hāū bhuk marū. Ab hāū uṭhīnē
eating-from much bread is, and I hunger die. Now I having-arisen
 āp*nā dādā-kā pās jāti-rahū-gā āru wō-kāsē jāinē kahū-gā, "āre
my father-of side going-will-be and him-to having-gone will-say, " O
 dādā, man Bhag*wān-kī mar*jī-kā ul'tō āru tamārā sām*nē pāp
father, by-me God-of law-to against and thy before sin
 karyō-j."'
 was-done-indeed."

The specimen which follows is written in the so-called Rāṭh'vī Bhilālī dialect.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

RĀṬH'VĪ BHILĀLĪ DIALECT.

(BARWANI STATE.)

Kuṇī māṇ'syā-nā dui ohhōrā hatā. Pōlā-mā-sū nahālā-na
A-certain man-of two sons were. Them-among-from the-younger-by
 bāsēs-kājē kahyō, 'ē bābā, māl-mā-sū jō mārō wātō
father-to it-was-said, 'O father, property-in-from what my share
 hōy sō mi-sē āp.' Tihī pōlā-nē pōlā-kājē āp'ṇō
may-be that me-to give.' Then him-by him-to his-own
 māl wāṭī didō. Dhēr'kā dādā nahī gayā
property having-divided was-given. Many days not passed
 ki nahālō ohhōrō sārō ṭōlō karinē dūr mulak
that the-younger son all together having-made a-far country-to
 jāti-rahayō. Waṭ'tā wahā wāy'dī chāl-mā dādā bitāḍinē
went-away Afterwards there licentious conduct-in days having-passed
 ap'ṇō māl uḍāi didō. Sārō uḍāi
his-own property having-wasted was-given. All having-squandered
 didō tihī pōlā mulak-mā ghōṇō kāḷ padyō, waṭ'tī pōlō
was-given then that country-in a-great famine fell, and he
 garīb hai gayō. Waṭ'tā pōlō jāina pōlā mulak-kā
poor having-become went. And he having-gone that country-of
 rōh'ṇēwālā-mā-sū ēk-kā wahā rah'ṇē lājyō. Pōlā-nē pōlā-kājē
inhabitants-in-from one-of there to-live began. That-man-by him-to
 āp'ṇā khēt-mō suar chār'ṇē mōk'lyō. Waṭ'tā pōlō phōṭ'rā
his-own field-in swine to-feed he-was-sent. And he husks
 pōlā suar khātā hatā, tē āp'ṇō pēṭ bhar'wā hiṇḍ'tō
those swine eating were, by-that his-own belly to-fill going
 hatō. Waṭ'tā kūṇī pōlā-kājē kālagō nī āp'tō hatō.
was. And nobody him-to anything not giving was.
 Tihī pōlā-kājē sūd āvi. Waṭ'tē pōlā-nē kahyō, 'māhrā bābā-kā
Then him-to sense came. And him-by it-was-said, 'my father-of
 kat'rā dahād'kyā-nē khāṇē-sārū jhāj'lā rōṭā hōṭ'lā,
how-many labourers-to eating-for more-than-necessary breads were,
 na mē bhukalo mart'lō. Mē uṭ'hina mārā bāsās-jūṇē
and I of-hunger am-dying. I having-arisen my father-to
 jāis, waṭ'tā pōlā-kājē kōhōs, 'ē bābā, mē sarag-sū
will-go, and him-to will-say, "O father, by-me Heaven-from.

ulaṭō	na	tārā	āgaḷ	pāp	karyō ;	mē	waḷ ^t tē	tārō	chhōrō
against	and	thy	before	sin	was-done ;	I	now	thy	son
kawāḍ ^{nē}	jōgō	nahī	milē ;	tārā	sārā	dāḍ ^a kya	sar ^a khō	ēk	mē-khe
to-be-called	fit	not	is-got ;	thy	all	labourers	like	one	me-to
paṇ	jāṇ ^{jē} .	Tihī	pōlō	uṭhīnē	āp ^{nā}	bās-jōḷ	chālyō.		
also	consider.	Then	he	having-arisen	his-own	father-near	went.		

The Bhil dialects spoken in Ali Rājpur and Barwani gradually merge into Nīmāḍī. We shall now turn to the dialects which form the link between the Bhilī of Mahikantha and Standard Gujarātī.

The Bhilī of the Baria State of the Rewakantha Agency is known under the names of Bhilī and Rāṭh[^]vī. We shall first take the so-called Bhilī.

Our knowledge of that dialect is based on a list of Standard Words and Phrases which has not been reproduced.

'House' is always *ghōr*, not *ghar* or *ghēr*.

The palatals are usually retained; thus, *chhōrō*, a son; *chandarmā*, moon. *Ch* is, however, also changed to *s* as in other Bhil dialects of the neighbourhood; thus, *pasāh*, fifty.

The plural of feminine *i*-bases ends in *iō*; thus, *chhōrīō*, daughters.

'We' is *hamu*; 'you' *tamu*; and 'they' *tō*, *tēō* and *tēhō*. 'Who?' is *kuṇ*, genitive *ku-nu*.

The present tense of the verb substantive is 1, *chhu*, 2, *chhē*, 3, *chhē*; plural 1, *chhīē*, 2, *chhō*, 3, *chhē*. The past tense in *hutō*, plural *hutā*.

The future tense of *kuṭ^oō*, to strike, is 1, *kuṭēs*, 2, *kuṭēs*, 3, *kuṭ^osē*; plural 1, *kuṭ^ośu*, 2, *kuṭ^ośō*, 3, *kuṭ^ośē*.

RĀṬH'VĪ.

The Rāṭh'was are a tribe living in the forests in the southern part of Baria and the northern part of Chhota Udepur in the Rewakantha Agency. They are said to be settlers from Rāṭh, a district in Ali Rajpur. Compare pp. 51 and ff., above. They do not settle for a long time in one place, but move from one tract to another.

Rāṭh'vī has been returned as the dialect of 8,000 individuals in Rowakantha. It is almost pure Gujarātī, as will be seen from the beginning of the Parable of the Prodigal Son which follows :—

Note only the Gujarātī form *tam-nē*, to them. Compare Chāraṇī *tēm-nū*, their.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

- BHILĪ OR BHILŌḌĪ.

RĀṬH'VĪ DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

Ek māṇah-nē dui bēṭā hutā. Nē tē-mō-nā lōḍ'lāyē
One man-to two sons were. And them-in-of by-the-younger
 bāh-nē kahyū kē, 'bā, mil'kat-nō vēchātō bhāg ma-nē āp.
father-to it-was-said that, 'father, property-of being-divided share me-to give.'
 Nē tēṇē tam-nē mil'kat vēohī āpī. Nē thōlā
And by-him them-to property having-divided was-given. And few
 dahādā puchhaḷ lōḍ'lō bēṭō badhu ēk'thu karinē chhētānā
days after the-younger son all together having-made far
 dēh-māḅ giyō, nē tyāḅ mōj-majhā pōtū-nī mil'kat uḍāi
country-to went, and there riotousness-in his-own property having-squandered
 nākhī. Nē tēṇē sārū khar'chī dīdhū tār-pachhī tē
was-thrown. And by-him all having-spent was-given thereafter that
 dēh-māḅ mōṭō dukāl padyō, nē tē-nē ṭōṭō pad'wā lāgī. Nē
country-in a-great famine arose, and him-to want to-fall began. And
 tē jāinē tē dēh-nā watan-māḅ ēk-nē tāḅ riyō. Nē
he having-gone that country-of city-in one-of in-the-house stayed. And
 tēṇē pōtā-nā kuētar-māḅ huwarō-nē chār'wā kājē tē-nē mōk'lyō. Nē jē
him-by his-own field-in swine feeding for him was-sent. And what
 hīgē huwar khātā hatā tēnā-māḅ-thī pōtā-nū pēt bhar'wā-nē tē-nī
husks the-swine eating were them-in-from his-own belly to-fill his
 man hutū. Anē kōiyē tē-nē āpyū nahī.
mind was. And by-anyone him-to was-given not.

nākhyu, tē-kēdē isē malak-mā kāl padyō, nē ō bahu
was-thrown, then that country-in famine fell, and he much
 māū thāwā lāgyō; nē ō jāinē ē dēh-nā
needy to-become began; and he having-gone that country-of
 rahēnārāō-mā-nā ēk-nē isē rīyō. Nē ōnē paṇḍ-nā khētar-mā
inhabitants-in-of one-of near lived. And by-him his-own field-in
 huwarō-nē chār^awā hāru ō-nē mēlyō; nē jē kuh^akā huwarā
swine grazing for him was-sent; and which hushs the-swine
 khātā hutā ē-mā-thi paṇḍ-nū pēt bhar^awā-nē ō-nō bhāw hutō; nē
eating were that-with his-own belly to-fill his wish was; and
 kōiē ō-nē dīdhū nahī. Nē ō hōśiār thiyō tērā
by-anyone him-to was-given not. And he sensible became then
 ōnē bhanyū kē, 'mōlā bā-nā kēṭlā majūrō-nē ghaṇā
by-him it-was-said that, 'my father-of how-many servants-to much
 rōṭlā ohhē, paṇ hū-tō bhukhē māū thātō ohhū. Hū
bread is, but I-to-be-sure by-hunger starving becoming am. I
 uṭhīnē mō-lā bā-kanē jih nē ō-nē bhāṇī kē,
having-arisen my father-near will-go and him-to will-say that,
 "bā, mē ākāh hāmbhu anē tō-lī pāhē pāp karyū ohhē,
"father, by-me Heaven against and thy at-side sin done is,
 nē havē tō-lō dik^arō thāwā jōg nasē, mō-lē tō-lā majūrō-mā-nā
and now thy son to-become fit is-not, me thy servants-in-of
 ēk-nā jēwō ganya."'
one-of like consider.''

AHĪRĪ OF CUTCH.

The Ahirs or Abhirs are a class of cowherds in Cutch, and are found in the north and east of Bhuj, in the east of Kanthi and the west of Wagad. According to their traditions they originally accompanied Kṛishṇa from Mathurā to Girnar in Kathiawar and thence came to Cutch. Their number has been estimated for the use of this Survey at 30,500.

Ahirs are also found in Kathiawar and Khandesh, and, outside of the Bombay Presidency, in Central India, Rajputana, the United Provinces and the western part of Bengal.

The Ahirs everywhere use a local form of the language of their neighbours. The same is also the case in Cutch where their dialect is sometimes also called Ayarī. Short specimens of it have been printed in the *Gazetteer of the Bombay Presidency*, Vol. v., p. 78⁶.

The Ahīrī of Cutch is, in most characteristics, a Gujarātī dialect. In some features, however, it agrees with Gujarātī Bhīlī, and it has been found convenient to deal with it in connection with those forms of speech. In doing so the Ahirs of Cutch will be brought into relation to the Ahirs of Khandesh, and it will not be necessary to separate them from the Chārāns who look on them as their kindred.

The specimens printed below will be sufficient to give a good idea of the dialect, and it will only be necessary to draw attention to some points in which it differs from ordinary Gujarātī.

Gujarātī *s* is replaced by an *h*, which is pronounced as a strong aspirate, somewhat like the *ch* in German 'ach.' It has been distinguished from the ordinary *h* by $\underset{\sim}{\sim}$ under it. Thus, $\underset{\sim}{h}āt$, seven; $\underset{\sim}{d}a\underset{\sim}{h}$, ten; $\underset{\sim}{b}a\underset{\sim}{i}\underset{\sim}{h}$, sit. *S* and $\underset{\sim}{h}$ are sometimes interchangeable; thus, $\underset{\sim}{t}āp\underset{\sim}{h}ō$, you will warm yourself; $\underset{\sim}{m}ār\underset{\sim}{s}ō$, you will strike; $\underset{\sim}{s}ē$ and $\underset{\sim}{h}ē$, they are.

Chh is often interchangeable with, and probably also pronounced as, *s*; thus, $\underset{\sim}{c}h\underset{\sim}{h}ē$, $\underset{\sim}{s}ē$, and $\underset{\sim}{h}ē$, they are; $\underset{\sim}{k}ar\underset{\sim}{c}h\underset{\sim}{h}ō$, you will make; $\underset{\sim}{m}ār\underset{\sim}{s}ō$, you will strike. The writing of *chh* is probably due to the influence of Standard Gujarātī.

A dental *d* is commonly cerebralised. Thus, $\underset{\sim}{ḍ}i$, day, $\underset{\sim}{ḍ}akār$, famine; $\underset{\sim}{ḍ}ādī$, grand-mother.

Cerebral *ḍ* between vowels is pronounced *r*; thus, $\underset{\sim}{g}hō\underset{\sim}{r}ō$, a horse. It has been dropped in $\underset{\sim}{p}vō$, he fell, here agreeing with Kachhī, Panjābī, and Sindhī.

Nouns.—The neuter gender has almost disappeared; thus, $\underset{\sim}{c}h\underset{\sim}{h}ō\underset{\sim}{k}rō$, a child; $\underset{\sim}{ḍ}ik\underset{\sim}{r}ē$ $\underset{\sim}{b}hāṇṇō$, it was said by the son. Forms such as $\underset{\sim}{h}ōṇ\underset{\sim}{ṅ}$, gold, etc., are probably due to the influence of Standard Gujarātī.

The plural is formed as in Gujarātī, usually, however, without the suffix *ō*; thus, $\underset{\sim}{g}hō\underset{\sim}{ṛ}ā$, horses. Note the plural of strong feminine bases which ends in $\underset{\sim}{i}\underset{\sim}{ṅ}$; thus, $\underset{\sim}{g}hō\underset{\sim}{ṛ}i\underset{\sim}{ṅ}$, mares.

The case-suffixes are the same as in Gujarātī. In the dative, however, $\underset{\sim}{n}ē$ is seldom used and commonly replaced by $\underset{\sim}{h}ē$, and in the ablative the suffix is $\underset{\sim}{th}ō$, which is inflected as an adjective. Thus, $\underset{\sim}{b}āp\underset{\sim}{-h}ē$, to a father; $\underset{\sim}{t}amē\underset{\sim}{ā}w\underset{\sim}{t}ā\underset{\sim}{k}yā\underset{\sim}{-th}ā\underset{\sim}{s}ō$, where do you come from? $\underset{\sim}{C}hap\underset{\sim}{r}ērī\underset{\sim}{-th}ō\underset{\sim}{ā}w\underset{\sim}{t}ō\underset{\sim}{h}ā$, I come from Chaprērī. Note also the oblique plural of masculine bases which ends in $\underset{\sim}{ē}$ and corresponds to Khāndēśī *ēs*; thus, $\underset{\sim}{b}āpē\underset{\sim}{-p}ā\underset{\sim}{h}ē\underset{\sim}{-th}ō$, from the fathers.

With regard to pronouns we may note the form $\underset{\sim}{m}ārē$, to me (compare $\underset{\sim}{m}ārō$, my), $\underset{\sim}{k}ūṇ$, who? $\underset{\sim}{k}ē\underset{\sim}{-n}ṅ$, whose; $\underset{\sim}{k}āṅṅ$, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. <i>chhā.</i>	Plural, 1. <i>chhāiē.</i>
2. <i>chhō.</i>	2. <i>chhō.</i>
3. <i>chhā.</i>	3. <i>chhō.</i>

S and *h* are often substituted for *chh*. See above. The past tense is *hūtō*, plural *hūtā*.

The present tense of finite verbs is formed by adding the verb substantive to the present participle and not to the conjunctive present. Thus, *hū mar'tō chhā*, I die.

The conjunctive present has the same terminations as the present tense of the verb substantive. Thus, *hū mēlā*, I may put. Forms such as *hū vēchhū*, I may sell, are Gujarātī.

The future of *mār'wō*, to strike, is,—

Singular, 1. <i>mārēs.</i>	Plural, 1. <i>mār'sā.</i>
2. <i>mārēs.</i>	2. <i>mār'sō.</i>
3. <i>mār'sē.</i>	3. <i>mār'sē.</i>

Instead of the characteristic *s* of this form we also find *h*, and even *chh*; thus, *tumhē tāp'hō*, you will warm yourself; *hū jichh*, I shall go. The *chh* seems to be an attempt to write the Gujarātī form correctly, and the proper forms seem to be those the characteristic consonant of which is *h*, just as in the case of the Gujarātī Bhilī of Mahikantha.

The conjunctive participle ends in *ū* or *ū-nē*; thus, *vēchū*, having divided; *mārū-nē*, having struck.

Of the two specimens which follow the first is the beginning of a version of the Parable of the Prodigal Son, and the second a dialogue between two Ahirs.

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHIRI DIALECT.

(CUTCH.)

SPECIMEN I.

Ek	mānah-nē	bō	ḍik'ra	hūtā.	Tē-māy-thō	nanak'ṛō	ḍik'rē	
One	man-to	two	sons	were.	Them-among-from	by-the-younger	son	
bāp-hē	bhanyō,	'	bāpā,	mā-rā	bhāg-nī	jē	mil'kat	thāy
the-father-to	it-was-said,	'	father,	my	share-of	what	property	may-be
ī	mū-hē	bhādū	ḍiō.'	Īṇē	pōtā-nī	mil'kat	ē-hē	
that	me-to	having-divided	give.'	By-him	his-own	property	to-them	
vēchū	ḍinī.	Thōṛāk	ḍī	vāhē	nanak'ṛō	chhōk'rō	badhōy	
having-divided	was-given.	A-few	days	after	the-younger	son	all-even	
bhējō	karūnē	chhētē-nū	muluk	jātō	ryō.	Anē	ūṇ	pōtā-nī
collected	having-made	distance-of	a-country	going	was.	And	there	his-own
mil'kat	kamārgē	wāw'rū	·kādḥī.	Jerē	badhōy	khar'chū		
property	in-bad-ways	having-spent	was-thrown-away.	When	all-even	having-spent		

nākhyō tērē ē dēh-mā mōtō dakār pyō ; anē pōtē
was-thrown then that country-into a-great famine fell ; and himself
 tēn-mā āw-wā mādyō. Paohē tē jāunē tē dēh-nā ēk
want-in to-come began. Then he having-gone that country-of one
 rēhētal bhērō ryō. Tēnē tē-nē pōtā-nā khētar-mā hūēr-hē chār-wā
inhabitant. with lived. By-him him-to his-own field-in swine to-graze-
 mūkyō. Hūēr jē phōt-rā khātā tā tē khāunē tē
he-was-sent. The-swine which husks eating were those having-eaten him-(by)
 khusī-hū pēt bharyō hōt ; paṇ tēhē kēṇē kf
pleasure-with belly filled would-have-been ; but to-him by-anyone anything
 na ḍinū.
not 'was-given.

[No. 20.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

AHIRI DIALECT.

(CUTOK.)

SPECIMEN II.

A DIALOGUE.

Halyā baiḥō, Rām-Rām. Tamē āw'tā kyā-thā sō ?
Well sit, Rām-Rām. You coming where-from are ?

Hū Ohap'rēri-thō āw'tō hā.
I Ohap'reri-from coming am.

War'hāt-mā tamē bhāri hērān thyā hasō. Tamē-hārū ḥig'ṛi
The-rain-in you much troubled become will-be. You-for fire
 arū mēlā ? jarāk wār . tāp'ḥō tō tamē
having-made may-I-put ? a-little time you-will-warm-yourself then to-you
 ḥukh thasē. Tamē hārū kāṇṇi raḥōi karāwā ?
good will-be. You for what meal may-I-order ?

Mā-rē atyārē jam'wō na-ohhī.
Me-to just-now eating not-is.

Hāw kī jam'wā-wōṇḍ hālē ? Thōṛō ghaṇō jī bhāvē
Entirely what eating-without will-it-do ? Little much what may-please
 ti khāō.
that eat.

Ham'ṛā tarāḥ lāgi hē. Pāṇi pīwā dīō.
Now thirst become is. Water to-drink give.

Tamā-nā lūg'ṛā ghaṛik wār tir'kē ḥuk'wā mēlā ?
Your clothes moment-about time in-the-sun to-dry may-I-put ?

Bhalē, mēlō.
Well, put.

Tamē-hārū kāṇṇi raḥōi karāwā ?
You-for what meal shall-I-order ?

Mē tam-ḥē bhāṇyō hē, bhūkh nahī lāgi.
Me-by you-to said is, hunger not came.

Thōṛi khich'ṛi nē rōṭi khāu liō.
A-little khich'ṛi and bread having-eaten take.

Bhalē, tamā-ṛī mar'jī chhē ta karāwō.
Well, your wish is then have-it-made.

Tumā-nē gharē rādi khusī chhē ?
Your at-house happy glad are ?

Badbā-y thik chhē, paṅ dādi param
All-even well are, but my-grandmother the-day-before-yesterday

marū gai.
having-died went.

Tē-hē kāṅū thyō hūto ?
Her-to what become was ?

Chār dī tāw iō.
Four days fever came.

Tamā-nā khētar-mā mōl kēwā thyā sē ?
Your field-in crops how grown are ?

Ōṅ war-hād jhājhō thyō nāī, tēhū jhājhā thyā na-chhī.
This-year rain much became not, therefore much grown not-are.

Ā dhādhē-nē kēt'lā paisā dīnā ?
Those bullocks-for how-many pice were-given ?

Mū-hē hādāhā chār hō kōri baiṭhī.
Me-to and-a-half four hundred koris were-expended.

Ā dhādhā tamē vēchhō ?
Those bullocks you will-sell ?

Pūriū kōriū dēchhō ta vēchhū.
Enough koris you-give then I-will-sell.

Tamē hū trē hō kōriū dīā.
To-you I three hundred koris may-give.

Trē hō kōriū-mā kāṅū vēchātā ohhē ?
Three hundred koris-for what to-be-sold is ?

Hū jāṅtō dhādhā pākal sē tō ēṭli kīmat ghaṇi chhē.
I suppose the-bullocks old are then so-great price high is.

Tamā-nī dhī-nū vīmā kiā mainā-mā kar'chhō ?
Your daughter-of marriage what month-in will-you-make ?

Mā-rī dādī-nī war'hi waḷū rēhē tē-wāhē
My grandmother's anniversary having-gone will-be that-after

karēs.

I-will-make.

Ājū-nī rātē amā-nē gharē hūu raiyō.
To-day-of at-night our in-house having-slept stay.

Nā. Mā-rē hūjē Dharang pōoh'wō chhē.
No. Me-to in-the-evening Dharang to-reach is.

Pāchhā kōk dī amā-nē gharē āvyō.
Later some day our in-house come.

Baū hārō, Rām-Rām, havē hū jis.
Very well, Rām-Rām, now I shall-go.

Tamā-nē gharē hau-hē Rām-Rām bhanyō.
Your at-house all-to Rām-Rām say.

FREE TRANSLATION OF THE FOREGOING.

- A.*—Well, sit down, God bless you. Where do you come from?
B.—I come from Chapreri.
A.—You must have had a bad turn in the rain. Shall I have a fire lighted for you? It will do you good to warm yourself. May I offer you something to eat?
B.—No, I cannot eat now.
A.—Will it do not to eat at all? Take something, as much or as little as you like.
B.—I am thirsty. Give me water to drink.
A.—Shall I put your clothes out to dry in the sun?
B.—Yes, do.
A.—What may I offer you to eat?
B.—I told you that I am not hungry.
A.—But still, eat some khichri and bread.
B.—Well, if you insist, then order it.
A.—Is all well in your house?
B.—Yes, all are well, only my grandmother died the day before yesterday.
A.—What was the matter?
B.—Four days' fever.
A.—How are the crops getting on?
B.—There was not much rain this year, and so the crops are not good. How much have you paid for your bullocks?
A.—Four hundred and fifty koris.
B.—Will you sell them?
A.—Yes, if you pay me enough.
B.—I will pay you three hundred koris.
A.—Do you think that I will sell them for three hundred.
B.—I thought they were old and then the price was reasonable.
A.—When are you going to make the wedding of your daughter?
B.—When a year has past after the death of my grandmother.
A.—Stay in our house this night.
B.—Thanks, I must be in Dharang to-night.
A.—Then come to us some other day.
B.—Very well. Good-bye, I am off.
A.—My compliments to all in your house.

Most of the remaining Bhil dialects may be described as connecting the Bhili of Mahikantha and neighbourhood with Marāthī and Khāndēsi. We have already followed the line of Bhil dialects from Mahikantha down into the northern portion of Rewakantha. In Chhota Udepur and Rajpipla we find dialects which already show traces of Marāthī influence, and that influence increases as we go southwards. The Bhil dialects of Thana have, to a great extent, now become forms of Marāthī.

BĀRĒL.

The Bārēls are one of the Bhīl clans which inhabit the wild hilly tracts in Chhotā Udepur in the Rewakantha Agency. The number of speakers has been estimated at 1,000.

The Bārēl dialect is of the same kind as other Bhīl dialects of the neighbourhood. It is, in all essentials, a form of Gujarātī. The Bārēls frequently come in contact with the Bhīls of Ali Rajpur and Rajpipla, and there is a slight tinge of the neighbouring Khāndēśī in their speech.

The two specimens which follow will show the general character of the dialect. The first is the beginning of a version of the Parable of the Prodigal Son, and the second is a short dialogue between a mother and her child.

The *h* which often closes the words in the specimens does not seem to be pronounced. Compare *bāh-nē* and *bāh-nēh*, to the father, etc.

Final *ō* and *u* are often interchanged. Thus, *gōyō* and *gōyu*, he went.

There is a marked tendency towards nasalization. Compare *atū*, I was; *gōyū*, he went, etc.

Note also the dropping of *r* in words such as *mōy'lō*, dead; *kōh*, at the house. The same tendency is noticeable in many neighbouring dialects and also in the languages to the North-West (Sindhī, Lahndā, and Pisācha), all of which belong to the Outer Band of Indo-Aryan Languages.

With regard to the inflexion of nouns and pronouns it should be noted that the old terminations of the genitive and dative, *hō* and *hē*, have survived alongside the post-positions *nō* and *nē*. Thus, *bāh-nō*, of a father; *ghōḍāhō*, of a horse; *mū-nē* and *mōhē*, to me. Similarly also *mōh-rō* and *māhō*, my; *tēh-rō* and *āhō*, his. Note also the pronoun *chyū*, he.

The verb substantive is usually formed as in Gujarātī,—

Singular, 1. <i>chhū</i> .	Plural, 1. <i>chhīē</i> .
2. <i>chhē</i> .	2. <i>chhō</i> .
3. <i>chhē</i> .	3. <i>chhē</i> .

In the plural, however, the form *chhatāh* may be used in all persons. Compare Khāndēśī *sētas*.

In the past tense we find *atā*, *hōt'nā*, and *hut'lā*, they were. The suffix *nā* or *lā* is often added in similar forms, apparently without adding anything to the meaning. Compare *khāt'lā*, eating; *din'lū* and *dinū*, given; *āpīnū*, *āp'lū*, and *āp'yū*, given, etc.

For further details the specimens which follow should be consulted.

[No. 21.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN I.

Ēku	māṇuhu-nē	dui	ohhōrā	hōtāh.	Nē	tīnā-mā-nū	nān'lāē
One	man-to	two	sons	were.	And	them-in-of	by-the-younger

bāh-nē kōy'lū kē, 'bāh māl'dār-nō vēohātū wātat'lū mū-nēh
father-to it-was-said that, 'father property-of the-being-divided share me-to
āp.' Nē tīnēh tīnō-nē hōūtā wāṭi āp'lā. Nē
give.' And by-him them-to substance having-divided was-given. And
 amāl dīn paohhōl nān'lō ohhōrōh hārū ṭōḷē wāḷinē
few days after the-younger son all together having-put
 ohhēt'lā muluk-mā gūyō nē chyā ohhēlāi kari āp-pāh-thakī-nī
far country-in went and there merriment having-made him-near-from-of
 māl'dār khōḷī nākh'li. Nē tīnē hārū wāp'rī
property, having-wasted was-thrown. And by-him all having-spent
 nākh'lū, chyā paohōl tē muluk-mā mōṭ'lō kālu-j paḍ'lō, nī
was-thrown, that after that country-in great famine-indeed fell, and
 tē-nē āp'dā vēṭh'vi paḍi. Nī tē gōinē tē muluk-nā
him-to distress to-be-felt fell. And he having-gone that country-of
 jagāpānāwālā-nē chyā rahū. Nī tīnē āphā-nā khētu-mōy huwōr-nē
inhabitant-of there lived. And by-him his field-in swine
 ohāranē hāri tī-nē mōk'lyū. Nē ih hēgē huwōr khāt'lā hōtā
to-feed for him it-was-sent. And these husks swine eating were
 chyā-māi-thakū āhu pōṭ'lu bhār'nē tē-nū man hōi āw'lū nī
them-in-from his belly to-fill his mind having-become came and
 kōṇēh tī-nē nahā āp'yū. Nī chyū ōchhīār hūi guyu,
by-anyone him-to not was-given. And he sensible having-become went,
 tatyārē tīnē kōyu kē, 'am'rā bāh-nā kat'rāk majūrīā-nē hāw'tā
then by-him it-was-said that, 'our father's how-many servants-to much
 rōṭā ohhē, paṇ mī-tō bhukhē vēlā karū-ohhū. Mī
bread is, but I-on-the-other-hand with-hunger misery doing-am. I
 ūbhō hōinē mārā bāh-nī hāthē jāwā nī tī-nē kōhīh
standing having-become my father-of near will-go and him-to will-say
 kē, "bāh, mī wāḍ'lā hābhō nī tōh'rī agōḷ pāp kar'lu ohhē,
that, "father, by-me Heaven against and thee before sin made is,
 nī ēvī tōh'rō ohhōrō kah'nē mī hōju nathī. Māhē tōh'rā majūrō
and now thy son to-say I good not. Me thy servants-
 mōy-nā ēkuh-nā jēwō guṇ."'
in-of one-of as consider.''

[No. 22.]

INDO-ARYAN FAMILY,

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

BĀRĒL DIALECT.

(CHHOTA UDEPUR, REWAKANTHA.)

SPECIMEN II.

A DIALOGUE.

Āpō-hi dōg^{ri} mul^{gōhi} bōḍ tātaḍ^{wā} gōi hōt^{nī}. Tīhī bōchī
Our cow morning-of grass to-graze gone was. Her calf
 kōh hōt^{nī}. Tīhī dōg^{ri} īhē pōpal^{talīnē} pōtāhī mōḡ
at-the-house was. Then the-cow it having-licked her-own affection
 kōyē^{hē}. Pāwōhō, tūhī bōchī ugāli dē. Bōchī ohukal^{talī}
shows. Dear, thou the-calf having-untied give. The-calf sucking
 thāy tīhī mī dōg^{ri-nī} pah^{wā} bahu.
may-become then I the-cow to-milk I-may-sit.
 Yāh^{kī} hāru mōr^{lū} nīpāhī nakhō lētī. Āy^{lū} mōr^{lū}
Mother much milk having-drawn not-proper taking. A-little milk
 bōchihē mēl^{jē}.
for-the-calf keep.
 Jab^{ru} wānū, pōwōhū.
Very good, dear.
 Yāh^{kī}, dōg^{ri-nū} mōr^{lū} pīwūhu mōhē jab^{ru} lāgē^{hē}.
Mother, cow-of milk to-drink to-me good appears.
 Nē, i āy^{lū} mōr^{lū} khō. Handhārē mōḍā^{mē} jākhu mōr^{lū}
Take, this little milk eat. In-the-evening supper-at more milk
 āpīhī.
I-will-give.

FREE TRANSLATION OF THE FOREGOING.

‘Our cow went to graze in the morning, but her calf stayed at the house. So she came and licked it to show her affection. Dear, untie the calf. I will milk the cow so that the calf may suck her.’

‘Dear mother, don’t draw all the milk. Leave a little for the calf.’

‘Very well, darling.’

‘Mother, I like very much to drink cow’s milk.’

‘Well, here is a little milk for you. I will give you more in the evening for your supper.’

PĀWĀRĪ.

The Pāwras are a tribe of cultivators in Khāndesh. Their hōme is the Akraṇī Pārganā round Dhadgaon. They are also found below the Ghāts in Talodā and Shaḥadā, and, in small numbers, north of the Narbada and in Kathi. According to information forwarded for the use of this Survey, the number of speakers of Pāwri is 25,000.

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Gazetteer of the Bombay Presidency, Vol. xii.—Bombay, 1880. Short note on the dialect on p. 95.

VARLEY, F. J.,—*A Short Hand-Book of the Marchi and Pavra Dialects.* Bombay, 1902.

The Pāwri dialect is a form of Gujarātī Bhīli. The Pāwras deny that they are Bhils and claim to be the descendants of the Rajput Pāvras or Pramaras of Dhar, and to belong to the Jagdēo and Udaisingh septs of that clān. They say that they have been settled in Khandesh for seven generations. In their manners, customs, and general appearance they differ from the other tribes who inhabit the Satpuras. A tradition current in Taloda says that they were driven from Pali or Palagad, a village on the right bank of the Narbada in the Udepur State, whence they migrated southwards and settled on the tableland of the Satpura, now called Akraṇī Pārganā. Their northern origin is confirmed by their language, which has several points of connexion with the Bārēl dialect of Udepur, and with the Bhil dialects of Rajpipla, Ali Rajpur, and Barwani.

I am able to give two excellent specimens of this dialect, which have been prepared by Mr. G. B. Brahme, First Assistant, Deputy Educational Inspector, Khandesh, and have been checked and supplied with notes by Mr. A. H. A. Simcox, of the Indian Civil Service, to whom I am indebted for much valuable assistance in regard to the Bhil dialects of Khandesh and Nasik.

The general character of the dialect is well illustrated by the specimens, and I shall here point out only a few characteristic points. The first specimen is a version of the Parable of the Prodigal Son, and the second a conversation between two villagers.

Pronunciation.—The short *a* is often pronounced as an *ō*; thus, *ōtō*, he was; *dōh*, ten; *nāchūn hōmballō*, dancing was heard.

ō is often interchangeable with *u*; thus, *chō* and *chu*, he; *gōḍō* and *guḍō*, a horse; *chhurō*, a son. Though the *ō* is invariably marked as long in the specimen, it is probably often short. Thus, Mr. Varley gives *chhoro*, a son.

Vowels are often nasalized, as in *tu* or *tū̃*, thou; *āvē* or *āvē̃*, I shall come.

An initial *h* is often dropped; thus, *āt* or *āth*, a hand; *ōtō*, he was; *ōran* (= *haran*), a deer. So also aspiration is lost in words like *gōḍō*, a horse; *gōr*, a house; *bāi*, a brother.

Chh is probably pronounced as an *s*; thus, *chhurō*, pronounced *surō*, a son. Similarly *j* seems to be pronounced as a soft *s*. Mr. Varley gives *sā*, go, etc.

S has been replaced by *h*; thus, *dui viki-n dōh*, fifty; *hōnō*, gold.

Note the frequent use of the suffix *lō*, which is also found in Ali Rajpur and Chhota Udepur. Thus, *mōḷlō* and *mōḷō*, great; *hājīlō* and *hājō*, good; *maratlō*, I die; *gōyō* and *gōylō*, he went, etc. This suffix does not seem to affect the meaning.

Nouns.—There are only two genders, the masculine and the feminine, the former being also used as a neuter.

The plurals of strong masculine and feminine bases end in *ā* and *ī*, respectively. Thus, *chhōrō*, a son; *chhōrā*, sons; *chhōrī*, a daughter, daughters. Sometimes we meet Marāṭhī forms, such as *hāwājē* and *hāwājā*, swine; *warhē*, years.

The oblique form is the same as in Gujarāṭī Bhīlī. Sometimes it ends in *ā* or *hā*, (as in Ali Rajpur) as in *chhurā*, (to) the son; *bāhā-n*, of the father; and sometimes in *ō*, as in *āthō-māy*, on the hand; *dēwō-n*, of God.

The subject of a verb is put in the case of the agent, when the predicate is the past tense of a transitive verb. Thus, *bāhē pōtān māl wāṭī dēnlō*, the father divided (and) gave his own property. The usual case suffixes are,—

Agent and instrumental, *ē*.

Dative, *hā*, *u*, or no suffix.

Ablative *dōkh* (not *dēkh* as elsewhere).

Genitive, *n*.

Locative, *mā*, *mā*, *māy*, *mā*, *ē*.

Thus, *bāhē*, by the father (the property was divided); *bukē*, (I die) by hunger; *bāhā-hā*, to the father; *māṭī-n*, to a man; *chhurā*, (he said) to the son; *bāhā-pā-dōkh*, from near a father; *tinā-mā-dōkh*, from among them; *bāhā-n*, of a father; *mālō-n*, of the property; *gōr-mā*, *gōr-māy*, in the house; *dēhē*, in the country.

Adjectives follow the Rājasthānī and Gujarāṭī system of being put into the locative or agent case, when agreeing with a noun in that case. Thus, *gayē inē warhē*, in this past year; *jinē chhu ē*, by the son who.

Numerals.—There are no numerals beyond twenty. ‘Fifty’ is ‘two twenties and ten,’ *dui vīhī-n dōh*.

Pronouns.—‘I’ ‘by me’ is *mī* (Mr. Varley’s *āy*, etc., is not borne out by other authorities); *mēhē*, me; *mārō*, my; *āmu*, we; *āmuhu*, to us; *āmrō*, our.

Tu, *tū*, thou; *tēhē*, thee; *tu*, *tūē*, by thee; *tārō*, thy; *tumu*, you; *tumuḥē*, to you; *tumrō*, your.

The demonstrative pronouns are *chu*, *chō*, and *pōlō*, he, that; fem. *chī*; obl. sing. *tinahā* or *tinā*; *tinā-n*, to him; *tinē*, by him; *tinā-n* and *tārō*, his; *chā*, *tinu*, they. Compare *chō* in Bārēl and the Bhīlī of Ali Rajpur.

Yō or *yū*, this; obl. sing. *inā*; *yā*, these. The feminine singular does not occur in the specimens.

Apnē, *potā-n*, or *jīvō-n*, own.

Kuṇ, who? *kāy*, what?

Verbs.—The present tense of the verb substantive is *chhē*, plural also *chhētā*. Compare Bārēl *chhatā* and Khāndēśī *śetas*. The past tense is *ōtō*, plural, *ōtā*.

Finite Verb.—Only a few forms of the old present occur. These are, *āpē*, I shall give; *āvē*, I shall come; *āvē*, he may come; *kā-dōkh āpu*, where-from shall I-give? *pōḍē*, it falls; *milē*, it is got. The usual form of the present tense is made by adding *lō* to the present participle; thus, *jāt-lō*, goes; plur. *jāt-lā*. Compare Bārēl *khāt-lā*, eating. Bhīlī of Ali Rajpur and Barwani *mārat-lō*, I strike.¹

The past tense is formed by adding *yō* or *lō*; thus, *gōyō* or *gōylō*, he went; *pōḍyō* or *pōḍlō*, he fell.

¹ *Lō* or *lā* forms a future in Rājasthānī and Naipālī, and a present or future in the Dhojpurī dialect of Bihārī.

The future is formed by adding *hē* or *i* in the singular, and *hū* or *ū* and *hōt* in the plural. Thus, *bōhāṭ-i*, I, thou, or he will strike; *āpēhē*, I shall give; *lāghā*, thou wilt begin; *jāhē*, he will go; *bōhāṭ-ū*, we shall strike, you will strike; *jihū*, we shall live; *kuṭ-hōt*, they will strike; *ōhōt*, they will become.

Another future ends in *ṇē* or *ṇē* and thus has the same form as the infinitive; thus, *jāṇē* or *jāṇē*, I shall go, I am off; *āpṇē*, if I give.

The plural of the imperative ends in *ā* or *ō*; thus, *bōhāṭā*, strike; *nākḥō*, put.

The verbal noun ends in *ṇē* and the conjunctive participle in *i* or *in*; thus, *rākḥṇē-n*, for keeping; *āpi*, having given; *kōrin*, having done.

Other forms will be easily recognized from the specimens which follow.

No. 23.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

PAW'RĪ DIALECT.

(TALODA DISTRICT, KHANDESH.)

SPECIMEN I.

Kānlō okā māṭin dui ohhurā oṭā. Tinā-mā-dōkh āyatlō
Some one man-to two sons were. Them-in-from the-younger
 ohhurō bahāhā bullō, 'mārā isā-par jō mālon wātō āvē
son to-the-father said, 'my share-on which property-of part will-come
 ohu mēhē āpi dē.' Phirin bāhē pōtān māl wāṭi
that to-me giving give.' Again by-the-father his-own property dividing
 dēnlō. Agal ābārā dihi nī gōylā, chu āyatlō ohhurō jiwōn
was-given. Afterwards many days not went, that younger son his-own
 wātōn ākhō māl ṭulwāin chhēṭlō dēhē nikli gōylō.
share-of all property having-collected in-far country going went.
 Ohā jāin ohu ākhō māl khōrāb-kōr-nākhin nōvrāi gayō.
There having-gone he whole property having-misspent-thrown empty went.
 Ōltā tinā dēh-māy mōṭlō kāl pōdyō. Phirin tērō khāṇēn jabrō
Again that country-in big famine arose. Again his eating-of great
 vikhō pōḍlō. Tēvī ohu ēk hājā māṭi-pahā jāin pāvar
want fell. Then he one good man-near having-gone servant
 rōylō. Tinā māṭi tinān jiwōn khētō-māy hāwjō rakṇēn mukallō.
remained. That man(-by) him-for his field-in swine to-keep he-was-sent.
 Hāwjō jī khād khātlā chī khāin jiwōn pēt bōrnō hājā ēhē
Swine which eatables ate that having-eaten his belly to-fill good so
 tinān gōwlō, puṇ tinān kānlō khāṇēn nī āplō. Phirin ohu
him-to appeared, but him-to by-anyone to-eat not was-given. Again he
 hānē-par āwlō. Tini-phirē ohu jiwōn-hātō bullō, 'mārā bāhān
sense-on came. Thereafter he himself-with said, 'my father's
 kōtrā pāvrān ugrī jāhō oṭrō ōn chhē, an mī
how-many servants-to remaining will-go so-much food is, and I
 bukē maratlō. Ēvī mī bahā-pahā jātlō, phirin tinān mī
with-hunger die. Now I father-near go, again him-to I
 kāhē, "mī Dēwōn dēkhō an tārā hāmbōr pāpi chhē; ēvī mī
will-say, "I God's in-sight and thy in-presence sinner am; now me
 tārū ohhurō kōyṇēn mārō mui nī rayō. Mēhē tārā pāvrō-mē-dōkh
thy son to-say my face not remained. Me thy servants-in-from

ək pāwar hōmjīn mēl." ' Phiri chu uṭhin bahā-pahā
one servant having-considered keep." And he having-arisen father-near
 āwlō. Ohu ābārā ohhētē ōtō, chē-dōkh bāhē dēkhlo, an
came. He very far was, therefrom by-the-father he-was-seen, and
 tinān mōn-mē tēri mōng āvli. Phirin chu tinā-ōgē dāw-dētā
him-to mind-in his pity came. Again he his-before running-giving
 gōylō, an tērē gōlē vilgī gōylō, phiri tinān gulō dēnlō.
went, and on-his neck having-clung went, again his cheek was-given.
 Phiri chhurō bahāhā bullō, 'mārā bāhā, mī dēwōn dēkhle an tārā
Again the-son to-father said, 'my father, I God's in-sight and thy
 hōmbōr pāpī ohhē, Ēvī mī tārā chhurō kōyān mārō mui nī'
in-presence sinner am. Now me thy son to-say my face not.'
 Phirin bāhē pāwar kōylō, 'ək hāji dōgli li āw, phiri
Again by-the-father servant was-told, 'one good cloth taking come, again
 tinān ḍilō-par nākhō; ək āthō-mā vēṭī an pāyō-mā khāhādā pērāō.
his body-on throw; one hand-on ring and foot-on shoes put.
 Phirin āpu khāin hāj-kōrin jihū. Yō mārō chhurō mōylō atō,
Again we eating well-doing shall-live. This my son dead was,
 chu ēvī jiwlo; nākhāylō atō, chu juḍlō, inān kāmē.' Phiri
he now lived; lost was, he was-found, this-of for-sake.' Again
 ohā hāj-kōrin jiwṇē haṇḍyā.
they merry-having-made to-live began.

Tatyār tērō ḍāylō chhurō khētō-mē atō. Chā roin
That-time his elder son field-in was. There having-been
 olṇēn vēḷḷā gōrōn āhānē āwlō, an gāwṇēn nāchṇēn hōmballō.
returning-of at-time house-of near came, and singing dancing heard.
 'Ini-phiri tinē pāwrā-mē-dōkh ək pāwar hādin, 'yā kāy kōratlā?'
That-after by-him servants-in-from one servant calling, 'these what do?'
 kōri puchhlō. Phirin tinhaḥ pāwar bullō, 'tārō bāi hājlo
saying asked. Again to-him the-servant said, 'thy brother well
 phirin āwlō; tinān kōri tārā bāhē khāṇō kōrlō ohhē.' Phiri
back came; him-of for-sake thy by-father feast made is.' Again
 ohu khatāylō an gōr-mē nī phōtlō. Tēvī tinān bāhā gōr-mē-dōkh
he got-angry and house-in not entered. Then his father house-in-from
 bārthā āvin tinān hōmjāṇē haṇḍlō. Ohu bāhāhā bullō,
outside having-come him to-entreat began. He to-the-father said,
 'yu dēkh. Ōtrā warhē oylā, mī tāri ohākri kōratlō. Tārā
'this see. These-many years became, I thy service do. Thy
 kōyām-dōkh mi bārthā nī gōylō. An ohlō ohhē, tēvī mārā hātin
word-from I outside not went. And so it-is, then my friends
 hātē hāj kōrin khāṇēn kōri ək bukḍin pōryā ək dihi mēhē
with merry making eating-of for-sake one goat's young one day to-me

tuṣṣ nī āplō. Phirin jinē chhurē tārō hārō māl bōjārin
by-thee not was-given. But by-which son thy all property harlots
 hātē nākhlō, ohu āwtā-kham tu tīnhaḥ pāwṇō dōrlō.
with was-lost, he coming-immediatly (by-)thee him guest was-kept.
 Tini-phirē bāhā ohhurā bullō, 'mārā ohhurā, tu junlān
That-after the-father (to-)the-son said, 'my son, thou from-birth
 mārā-pahā ohhō, an ju mūl mēhē-pahā ohhē, ohu tārō ohhē.
me-near art, and which property me-with is, that thine is.
 Evī āpu hāj kōrin jiwṇē ēj hājli wāt ohhē. Yu tārō
Now we merry making to-live this-indeed good matter is. This thy
 bāi mōylō atō, ohu ṣvī jivin āwlō; ohu nākhāylō atō, chu ṣvī
brother dead was, he now living came; he lost was, he now
 judlō, inān kāmē.
was-found, this-of for-sake.'

[No. 24.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌḌĪ.

PĀW'RĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

A DIALOGUE.

- Mōti.— Rām-rām, pōṭil, Rām-rām. Aw bōh. Tārō kāy nāw ?
Mōti.— Rām-rām, pāṭil, Rām-rām. Come sit. Thy what name ?
- Muṅgā.— Rām-rām, ōlkhān vihiri gōylō kē kēhē ?
Muṅgā.— Rām-rām, acquaintance having-forgotten wentest what how ?
- Mi Junāṇēn Muṅgā pōṭil. Āpu Dadgāw millā atā.
I Junane-of Muṅgā pāṭil. We Dadgani(-in) met were.
- Mōti.— Hā, ēvī ōlkhān juḍli. Tu hājō chhē kē ?
Mōti.— Yes, now acquaintance is-regained. Thou well art what ?
- Muṅgā.— Hājā kāytān ? Ohhō chhurā an pāch ohhuri ōtyō.
Muṅgā.— Yes, what-of ? Six sons and five daughters were.
- Tinā-mā-dōkh dui chhurā rōylā.
Them-in-from two sons remained.
- Mōti.— Dihirā kā gōylā ?
Mōti.— Others where went ?
- Muṅgā.— Ēk hāpē khādlo ; dilirō nandī-par ōngalnē gōylō,
Muṅgā.— One by-a-snake was-eaten ; the-second river-on to-bathe went,
chū buḍin mōr-gōylō ; tiharō vigrā-māy mōr-gōylō ; tērē phōchhal
that drowning dead-went ; the-third cholera-in dead-went ; him after
ōtō, chū vij pōḍin phāṭin mōr-gōylō. Ohhuri-mē-dōkh
was, he lightning having-fallen having-been-torn dead-went. Girls-in-from
ēk chhuri tērē lādhe mār-nākhli ; dihiri wāgē
one girl by-her husband having-killed-was-thrown ; the-second by-tiger
hkādli ; tihiri gāṇḍwāin - mōr-gōyli ; tērē pōchhal ōti, chī
was-eaten ; the-third having-gone-mad dead-went ; her after was, she
chhērin mōr-gōyli ; dihiri tērē pōchhal ōti, chī udālā gōyli.
having-voided dead-went ; the-other her after was, she away went.
- Mōti.— Arē-rē-rē. Ni hājō ōylā rā. Ēri hin ohudāy
Mōti.— Alas. Not good became O. His mother be-defiled
- Bōgwān-jin. Ni hājō kōrlō Bōgwān-ji. Tāri khēti kōtrik
God-to. Not good was-done O-God. Thy cultivable-land how-much
chhē ?
is ?

Muṅgā.—Dui vihō-n dōhōn jutān khēti chhē. Tēri jōmā
Muṅgā.—Two twenties-and two-of pairs' land is. Its assessment
 ēk hō rupayā bōhatlā. Khēt kōrin kāy wālhē?
one hundred rupees sit. Cultivation having-made what will-profit?
 Pēt ni hēlayatlō.
Belly not is-filled.

Mōti.—Inē warhē hājlo warhāt pōdē, tō ōn hājō
Mōti.—In-this year good rainy-season may-fall, then crop well
 pākē.
will-ripen.

Muṅgā.—Warhāt hājlo pōḍin kāy wālhē? Gayē inē
Muṅgā.—Rains good having-fallen what will-profit? Gone in-this
 warhē hājlo warhāt āwlō, puṅ undrā-j phirōllā; hōri pāk khāi
year good rain came, but rats-even spread; whole crop having-eaten
 gōylā.
went.

Mōti.—Ākhā dihi ōhlā-j ōhōt kē?
Mōti.—All days such-indeed will-be what?

Muṅgā.—Ērō kāy burhō rā? Ēri hi ohudō.
Muṅgā.—This-of what guarantee O? His mother be-defiled.

Bōgwān-jin kōrli mātin ni hōmjāyatli.
God's doing man-to not is-understood.

Mōti.—Tu kōyatli, chī khari. Puṅ jinē āpu upjādā
Mōti.—(By-thee was-said, that true. But by-whom we were-begotten
 tinān watti kālji. Tū khēt khēḷṅē kē dihi lāghō?
him-to all care. Thou field to-cultivate what day will-begin?

Muṅgā.—Dui tin dihi-māy.
Muṅgā.—Two three days-in.

Mōti.—Kōtrāk mājuryā bōhōt? Tinān dihōn mājuri kōtrik
Mōti.—How-many labourers will-sit? Them-to day's wages how-much

bōhyē?
will-sit?

Muṅgā.—Bār mājuryā lāghōt. Ēk māṭi phōohhal tin
Muṅgā.—Twelve labourers will-be-applied. One man after three
 pōhyā-n ēk hawāyō.
piece-and one half-piece.

Mōti.—Āwarē kāy wāvhō?
Mōti.—This-year what will-sow?

Muṅgā.—Bādi, bōṭṭi, nāngali, mōr, haṅgari, juvār, bājṛā, tili, ōtrō
Muṅgā.—Bādi, bōṭṭi, nāngali, mōr, haṅgari, juvār, bājṛā, tili, so-much
 dān wāwlō, puṅ mārā āthō-mīy ni āvē.
grain was-sown, but my hand-in not will-come.

Mōti.—Kāhē nī āvō rā ?

Mōti.—Why not will-come O ?

Muṅgā.—Mārō bāhā, mārō hāti ohhē, chu nī hājō. Tinā

Muṅgā.—My brother, my neighbour is, he not good. Him

dēkhin huk nī āwatlō. Ek phērō tinē mārō gōr
having-seen luck not comes. One time by-him my house

ohuḍ-dēnlō. Tōhlā-j khētōn ohōmkhēr chār dusman chhētā.
on-fire-was-given. Thus-indeed fields-of four-sides four enemies are.

Mōti.—Chā kānlā ?

Mōti.—They who ?

Muṅgā.—Ugawani-ēkhē mārō bāwadyō ; buḍawani-ōgē mārō

Muṅgā.—Sunrise-towards my sister's-husband ; sunset-towards my

bānjō ; pālā-ōgē mārō kākō ; dēh-ōgē mārō hālō.
sister's-son ; north-towards my uncle ; south-towards my wife's-brother.

Mōti.—Tārā hōgāiwālā tēhē-j ōhōtlā ?

Mōti.—Thy relatives thee-only trouble ?

Muṅgā.—Tēhē kōin kāy wālje ? Tinā āpnē, tēvi

Muṅgā.—That having-said what results ? Them-to if-give, then

hājō ; nī āpnē, tēvi bāgtū. Hārī kōl ohli-j rā.

well ; not give, then get-angry. All world such-indeed O.

Mōti.—Mēhē ēk vihi-n pāoh rupayā udārē āphē kē ?

Mōti.—To-me one twenty-and five rupees on-credit will-give what ?

Muṅgā.—Mārā-j nī milē. Mi kā-dōkh āpu ?

Muṅgā.—Mine-even not is-found. I whencefrom should-give ?

Mōti.—Kēlyān mōynē āpēhē.

Mōti.—Kēlyō-of in-month shall-give.

Muṅgā.—Khōrij rā, puṅ oē tēvi āpē.

Muṅgā.—True oh, but it-will-be then shall-give

Mōti.—Tārā manōn kām rā. I bāyar kōṅ rā ?

Mōti.—Thy mind-of work O. This woman who O ?

Muṅgā.—Māri wawadi.

Muṅgā.—My daughter-in-law.

Mōti.—Ērē ḍilō-par kāy kāy gōyṅō pēr-rōyli ?

Mōti.—Her body-on which which ornaments wearing-is ?

Muṅgā.—Kānō-māy uktā, nāk-māy mundī, golā-māy rupān dōru

Muṅgā.—Ears-in ear-rings, nose-in nose-ring, neck-on silver-of chain
an kidyā, āthō-māy baṭṭyā-n khōtrān wālā, pāyō-mā wālā.
and marriage-string, hand-on baṭṭis-and tin-of rings, feet-on rings.

Mōti.—Tāri wawadi pēṭ-hātē chhē rā ? kōtrā mōynā

Mōti.—Thy daughter-in-law belly-with is O ? how-many months

ōylā rā ?
became O ?

Muṅgā.—Ni rā dādā. Ērō pēt-aj ōhlō. Tu gaṇō baṭālō
Muṅgā.—No O father. Her belly-indeed such. Thou much jocular
 māṭi rā. Āmrā hārā bāyrān pēt-aj ōhlā.
man O. Our all women-of bellies-indeed such.

Mōti.—Ehē kēhē?

Mōti.—So why?

Muṅgā.—Āmrō deh ōhlō-j. Ākhō ḍil kiḍāylō an pēt
Muṅgā.—Our country so-indeed. All body emaciated and belly

naṅgārō.

a-kettle-drum.

Mōti.—Ākhā dihi-māy tumu kōtrā-wār khātālā rā?

Mōti.—All day-in you how-many-times eat O?

Muṅgā.—Tīn vēlā, hirān, mājōn, an hāñj.

Muṅgā.—Three times, morning, noon, and night.

Mōti.—Tumu kāy khād khātālā?

Mōti.—You what food eat?

Muṅgā.—Dāḍi bājran rōṭō, uḍadān ḍāl. Tīwarōn dihi
Muṅgā.—On-workdays bajri-of bread, uḍid-of pulse. Festivity-of day

kōdrī, ohupōḍ an kukḍān mahā khātālā an hōrō pitlā.
rice, ghee and cock's flesh eat and liquor drink.

Mōti.—Ohhuri pāl-velā hōhrān gōr jōṇatli kē bahān
Mōti.—Girl first-time father-in-law's in-house bears or father's

gōr?

in-house?

Muṅgā.—Ē wāt kai pākī nī milē.

Muṅgā.—This matter at-all certain not is-obtained.

Mōti.—Jōṇapāri kōtrā dihi gōr-mā rōyatli? Ohhurō

Mōti.—A-woman-in-childbed how-many days house-in remains? Child

kōtrā dihi-lagun dāi khātālō?
how-many days-up-to milk eats?

Muṅgā.—Pāch dihi gōr-mā rōyatli. Dihirō ohhurō oytā-lagun

Muṅgā.—Five days house-in she-stays. Second child becoming-until

dāi khātālō. Ābārī rāt gōyli. Ēvī mī jāṇē. Bōh, Rām-rām.
milk eats. Much night went. Now I shall-go. Sit, Rām-rām.

Mōti.—Āwje, dādā, wāṇē-hē. Jā Rām-rām.

Mōti.—Please-come, friend, to-morrow. Go Rām-rām.

Muṅgā.—Wāṇē nī āvē. Puṇ pōn-dihī

Muṅgā.—To-morrow not shall-come. But the-day-after-to-morrow

ēvē Rām-rām.
shall-come Rām-rām.

FREE TRANSLATION OF THE FOREGOING.

Mōtī.—Good morning, Pāṭil, good morning. Come and sit down. What is your name?

Muṅgā.—Good morning, friend. Why, have you forgotten? I am the Pāṭil Muṅgā of Junane.¹ We have met in Dhadgam.²

Mōtī.—Yes, now I remember. Are you well?

Muṅgā.—How should I be well? I had six sons and five daughters, and now only two sons are left.

Mōtī.—What has become of the others?

Muṅgā.—One son was killed by a snake; another went to bathe in the river and was drowned; the third died from cholera; the fourth was struck by lightning. One of the girls was killed by her husband; the second was eaten by a tiger; the third went mad and died; the fourth died of dysentery; and the fifth has run away.

Mōtī.—Alas. That is very bad. A curse on God's mother.³ Thou hast not done well, O God!—How great are your lands?

Muṅgā.—I should want two and forty pairs of bullocks⁴ to cultivate it. It is assessed at hundred rupees. But what is the use of cultivating it. I cannot get a living out of it.

Mōtī.—This year there will be good rain, and the crops will ripen well.

Muṅgā.—What is the use of a good rainy season? We had good rains last year, and then the rats came and ate the crops.

Mōtī.—Is every time of this sort? (*i.e.* this time it may be otherwise).

Muṅgā.—What guarantee have we? A curse on his mother! Men do not understand God's doings.

Mōtī.—You are right. But all care should be left to him who made us. When will you begin ploughing?

Muṅgā.—In two or three days.

Mōtī.—How many labourers will you employ, and how much will you pay them a day?

Muṅgā.—Twelve labourers will be required, and each will get two pice⁵ and a half.

Mōtī.—What will you sow this year?

Muṅgā.—I have sown Bādi, Bōṭṭi, Nāṅgali, Mōr, Haṅgari, Juvār, Bājra, and Tili.⁶ But I shall not see much of them.

Mōtī.—Why not?

Muṅgā.—Brother, I have a bad neighbour, and when I see him, I have no luck. Once he set my house on fire. I have also four other enemies, on the four sides of my fields.

¹ Junane is a village near Dhadgam in the Akrani Mahal.

² Dhadgam is a comparatively large village in the Akrani Mahal, with a population chiefly consisting of Pāvras.

³ The Pāvras, when dissatisfied with their lot, generally use this abusive expression.

⁴ One pair of bullocks can cultivate about thirty acres of land.

⁵ The paise in Khandesh is half an anna.

⁶ No explanation is given about these terms. A great many of the hill grains are little better than grasses. Local names for them vary every few miles.

Mōti.—Who are they ?

Muṅgā.—To the east my sister's husband ; to the west my sister's son ; to the north¹ my uncle ; to the south² my wife's brother.

Mōti.—Do your relatives always vex you ?

Muṅgā.—What is the use of saying it ? If you give them something, well and good. If not, then they get angry. All the world is so.

Mōti.—Will you lend me twenty-five rupees ?

Muṅgā.—How should I ? I have not got them myself.

Mōti.—I shall pay them back in the month Kēlyō.³

Muṅgā.—Well and good, but I cannot give you what I have not got.

Mōti.—As you like it.—Who is this woman ?

Muṅgā.—My daughter-in-law.

Mōti.—Which ornaments is she wearing ?

Muṅgā.—Ear-rings and nose-rings ; a silver chain and her marriage-string round her neck ; *Baffis* and tin bracolets on her hand, and anklets on her feet.

Mōti.—Is she with child, and how many months has she been so ?

Muṅgā.—Dear no, her stomach is so in itself. You are fond of joking. All our women look so.

Mōti.—Why so ?

Muṅgā.—It is so here in our country. Our bodies are slim, but the stomach is like a kettle-drum.

Mōti.—How many times do you eat during the day ?

Muṅgā.—Three times, in the morning, at noon, and in the evening.

Mōti.—What do you eat ?

Muṅgā.—On work-days bread of Bājri (*holcus spicatus*) and pulse of Uḍid (*phaseolus radiatus*). On holidays we eat ghee and cock's flesh and drink liquor.

Mōti.—Are the girls brought to bed the first time in the house of their father-in-law or in that of their father ?

Muṅgā.—There is no fixed rule.

Mōti.—How many days must a woman stay at home after a child-bed, and how long does the child suck ?

Muṅgā.—The mother stays in the house five days, and the child goes on sucking till another child is born. But it is getting late, and I must be off. God bless you.

Mōti.—Do come again to-morrow. God speed you.

Muṅgā.—I cannot come to-morrow, but I shall come the day after. Good-bye.

¹ *Lit.* beyond the Narmada, the northern boundary of the Akraṇi Mahal.

² *Lit.* the country, *i.e.* the plains at the foot of the Satpuda.

³ The last month of the Pāwra year corresponding to Bhādrapada.

Bhili is also the principal language of the southern part of Chhota Udepur and of Rajpipla.

No specimen has been received from the former state. The Bhili spoken there is probably identical with Barēl. The Rajpipla dialect is connected with Barēl in the north, and with the various forms the language assumes in Khandesh in the east. Towards the south it is connected with the various dialects of the Nawsari division of the Baroda State.

The palatals are retained, at least in writing. Thus, *pāch*, five; *chhētō*, far; *pāchhal*, after. Spelling such as *khuchī*, merry, however, point to the pronunciation of *ch* as *s*.

L is interchangeable with *n*; thus, *mōknyō*, he was sent: *āgan*, before; *nāgi*, she began.

The cerebral *l* does not seem to exist in this dialect. Compare *kāl*, famine. In *ḍōyā*, eye, however, it has become *y* as in Khāndēśī.

R seems to have been dropped in words such as *kōinē*, Gujarātī *karinē*, having done; *pōy'nā*, Gujarātī *ḍhar'vōṣ*, to fill; and probably also in *kō*, Gujarātī *ghar*, a house. The last two instances show that a hard consonant is often substituted for a soft aspirate, just as was the case in Mahikantha. Thus also *kōḍō*, a horse, etc.

Nouns.—The inflexion of nouns is mainly the same as in Mahikantha. The oblique form is sometimes used alone, without any suffix, to denote various cases; thus, *bāy'chā*, by a father, to a father, of a father, and O father. The plural of strong masculine bases ends in *ā* and *ē*, as is also the case in Khāndēśī. Thus, *pōy'rā* and *pōy'rē*, sons. The same form is also occasionally used for the neuter plural; thus, *bhūṇḍē*, swine; *icar'hē*, years. Compare the corresponding *ē* in Marāṭhī.

The plural of feminine *i*-bases ends in *iō*; thus, *kōḍī*, a mare; *kōḍiō*, mares.

An oblique plural is occasionally formed by adding *āhā*; thus, *chāk'rāhā-mā*, among the servants.

The case suffixes seem to be the same as in Mahikantha. Thus, *pōy'rāē*, by the son; *majurā-nē*, to the servants; *pōy'rīō-thī*, from the daughters; *mik'kat-nō bhāg*, a share of the property; *dēh-mā*, in the country; *khētā-mē*, in the fields. Note also the postposition *dēkhē*, from.

Pronouns.—The following are the personal pronouns:—

<i>āi</i> , I.	<i>tū</i> , tu, thou.	<i>tē</i> , tō, tō, he.
<i>maiē</i> , <i>āiē</i> , by me.	<i>tuē</i> , by thee.	<i>tō</i> , <i>tā</i> , <i>tīē</i> , <i>tān(ē)</i> , by him.
<i>mā</i> , man, <i>mā-nē</i> , to me.		<i>tān(ē)</i> , to him.
<i>mā</i> , my.	<i>tō</i> , thy.	<i>tā</i> , <i>tān</i> , his.
<i>amō</i> , <i>umu</i> , <i>āpah</i> , we.	<i>tumō</i> , you.	<i>tō</i> , they.
<i>amī</i> , by us.	<i>tumī</i> , by you.	
<i>amā</i> , our.		

Demonstrative and relative pronouns.—*tē*, etc., that; *tē dēh-mā*, in that country; *ā* and *āi*, this; *tān*, to this; *jē*, which; *jā-nē*, by whom.

The interrogative pronouns are *kō-ḍō*, who? *ku-nō*, whose? *kā* and *kāi*, what? *kōḍō* has an oblique form *kaḍā* in *kaḍā-ḍi*, by any one.

Verbs.—The Verb substantive forms its present tense as follows :—

Sing.	1. <i>chhū, āhē.</i> 2. <i>chhē, āhē.</i> 3. <i>hē, āhē.</i>	Plur.	1. <i>hē, āhē.</i> 2. <i>hē-rā, āhē.</i> 3. <i>hē-rā, āhē.</i>
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The final *rā* in the second and third persons plural seems to be an affirmative particle. Compare *āv-rā*, come; *tū jāhā-rā*, thou goest; *āi kuṭā-rā*, I shall strike, etc.

The past tense is *hatō, ūtō, watō* or *hatā*, etc., plural *hatā*, etc., or *hatē*, etc.

The present tense of finite verbs is formed as in Mahikantha. Thus, *āi kuṭū*, I strike; *āi marū hū*, I die, I am dying. In the plural we also find forms such as *amō ṭhōktā-hā*, we strike, etc. Of the verb 'to go' we find *jāhū*, (I) go, *jāhē* and *jāhāy-rā*, he goes; *jātā-hā*, (we, you or they) go.

The past tense is apparently regular, though the spelling is rather inconsistent. Thus, *gayō, gōyō*, and *guō*, he went; *huyō* and *wuyō*, he became; *āpū*, it was given; *pāp kōyu*, sin was made, etc.

The future seems to be formed as in other Bhil dialects. Thus, *jāhī*, I will go; *kōhī*, I will say; *mārūhū*, we will strike; *mār^hhō*, you will strike; *mār^hhē*, they will strike. The future participle ending in *nārā* is often used instead. Thus, *mār^hnārā*, we, you or they, will strike.

The imperative plural sometimes ends in *ā* and sometimes in *ō*; thus, *āpā*, give; *āvō*, come. *Wuijē*, let us become, is the ordinary present conjunctive in the first person plural.

The verbal noun ends in *wā* and *nā*; thus, *tīān āb^ddā pōḍ^{wā} nāgī*, to him distress to arise began; *wārⁿnā hāru*, in order to tend.

The present participle ends in *tō* or in *nō*; thus, *jīw^{tō}*, living; *kuṭ^{nō}*, striking; *khāt^{nē} ūtē*, they were eating. The suffix *nō* is sometimes also added to the past participle passive; thus, *muinō*, dead; *guinō*, gone. Compare the pluperfect participle ending in *lō* in Gujarāṭī. *Ālā*, come, seems to be the Marāṭhī form.

The conjunctive participle ends in *ī* or *ī-nō*; thus, *wāḷī*, having divided; *kōī-nē*, having done.

The vocabulary is to a great extent peculiar. On the whole, however, the dialect is closely related to other Bhil dialects of the neighbourhood, as will be seen from the specimen which follows.

[No. 25.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ OR BHİLŌDĪ.

(RAJPIPLA STATE, DISTRICT REWAKANTHA.)

Ēk	māṭī-nā	bēn	pōy ^{rā}	ūtā.	Nō	tā-waīna	hūnnūc
<i>A-certain</i>	<i>man-of</i>	<i>two</i>	<i>sons</i>	<i>icere.</i>	<i>And</i>	<i>them-of</i>	<i>by-the-younger</i>
bāy ^{chā}	kayō	kē,	'bāh,	mil ^{kat} -nō	pañchātī	bhāg mā	āpā.'
<i>to-the-father</i>	<i>it-was-said</i>	<i>that,</i>	<i>'father,</i>	<i>property-of</i>	<i>arbitrated share</i>	<i>me</i>	<i>give.'</i>

Nē tiō tiō-nā mil'kat wāfi āpi. Nē thōdā
And by-him them-to property, having-divided was-given. And a-few
 dihā-pā hānnā pōy'rāō badhō tōlō kōinē chhētā
days-after the-younger by-son all together having-done a-distant
 dēh-mā^ñ guō, nē tiā ohhēl-mā^ñ pōtā puijī udāvī
country-in went, and there pleasure-in his-own property having-squandered
 tāki; nē tiō badhō wāp'ri tākyō, tah^ñ pāchhal tē
was-thrown; and by-him all having-spent was-thrown, then after that
 dēh-mā^ñ mōtō kāl pōdyō; nē tiān āb'dā pōd'wā nāgi; nē
country-in a-great famine fell; and him-to difficulty to-fall began; and
 tē jāinē tē dēh-nā gām'chā-mē-nā ēk-nō tiyā^ñ riyō. Nē
he having-gone that country-of citizens-in-of one-of near remained. And
 tiō pōtā khēt-mō bhundē wār'nā hāru tiān mōk'nyō. Nē jē
by-him his-own field-in swine feeding for him-for he-was-sent. And which
 hūngā bhundē khāt'nē ūtā tiā-ma-rēkhō pōtā dēd pōy'nā^ñ tiyān
husks swine eating were them-in-from his-own belly to-fill him-to
 mar'ji ūti. Nē tiān kaḍā-bī nahā āpiū; nē tē chhētan
wish was. And him-to by-anybody not was-given; and he conscious
 huyō tāhā^ñ tiā kayō kē, 'mā bāy'chā kōh'tā majurā-nē
became then by-him it-was-said that, 'my father's how-many servants-to
 jākhā māṇḍā hē; pōṇ āi tō bhukō (mōō or)marū-hū; āi
abundant bread is; but I on-my-part by-hunger dying-am; I
 tō uṭhīnē mā bāy'chā tū jāhī nē tiyān kōhī kē,
indeed having-arisen my father(-of) near will-go and him-to will-say that,
 "bāy'chā, māiē jugā-iōhhi nē tō āgan pāp kōyu ēhē, nē amu
'father, by-me heaven-against and thee before sin done is, and I
 tō pōy'rō kēh'nā jēhō āi nahā; tō majurā-nā jihindō man ēk
thy son to-be-called worthy I not; thy servants-of like me-to one
 gan." Nē tō uṭhīnē tiyā bāy'chā tihā^ñ guyō. Nē tō aji
count." And he having-arisen his father near went. And he yet
 mas chhētō ūtō tah^ñ tiyā bāy'chā tiān pālyō, nē tiā-nē mēhēr
much afar was then his by-father him it-was-seen, and him-to pity
 āli, nē tē gug'dīnē tiyān gutō viigi padyō, nē tiyān
came, and he having-run him on-the-neck embracing fell, and to-him
 gulā kuyā. Nē pōy'rāē tiān kayō kē, 'bāichā, māiē
kisses were-done. And by-the-son to-him it-was-said that, 'father, by-me
 jugā-ichhi nē tō āgan pāp kōyu ēhē; nē hōwu amu tō pōy'rō
heaven-against and thy before sin done is; and now I thy son
 kahēnā jēhō āi nahā.' Pōn bāichāē pōtāh chāk'rā-nē kayū
to-be-called worthy I not.' But by-the-father his-own servants-to it-was-said
 jē, 'hārē pōt'dā nē āwō nē iān phuṅgāwā, nē iā
that, 'good clothes having-taken come and him put-on, and his

hāthā-mēṣ mundī kānā, nē pagā-mēṣ khāh*ḍē pō; āwō nē āpak
hands-in a-ring put, and feet-in shoes put; come and ice
 khāinō khuohī wuijē. Kēm-kō āi mā pōy*rō muinō ūtō, nē
having-eaten happy will-become. Because this my son dead was, and
 pāohhō jīw*tō wuyō hē; nē ṭākāi guinō ūtō, nē milyō ēhē.
again alive become is; and having-been-lost gone was, and obtained is.
 Nē tiō khuchī wuinā nāgū.
And they happy to-become began.

Nē tiān mōḍō pōy*rō khētā-mēṣ ūtō; nē tē āw*tā kuā
And his elder son fields-in was; and he while-coming house
 ichhī puigō tahā tiānē gaitā nē nāchh*ṭā ūnāyō; nē tiō
near arrived when him-by singing and dancing was-heard; and by-him
 ohāk*rāhā-mā-nā ēkā-nē hādīnō puichhū kē, 'āi kāi
servants-from-among one-to having-called it-was-asked that, 'this what
 hē?' Nē tiō tiā-nē ākhyū kē, 'tō pūwas ālā hē; nē tō
is?' And by-him him-to it-was-said that, 'thy brother come is; and thy
 bāichhā ēk mōḍī mīj*bānī kōī hē; kēw-kō tō tiā-nē hājō-hamō
by-father one great feast made is; because he him-to safe-and-sound
 pāchhō milyō hē.' Pōn tō guchhē bhōrāyō nē kōchī āw*nā tiān
back obtained is.' But he with-anger was-filled and inside to-come his
 khuchī na wati. Māthō tiān bāichā bārā āinē tiān
wish not was. Therefore his (by-)father out having-come him-to
 hājāiyō. Pōn tiān jabāk wāṭ*ṭā bāichā āikhū kē,
it-was-entreated. But him-by answer giving to-the-father it-was-told that,
 'pāl, ātō warhō āi tō chāk*ri karū hū, nē tō bōn
'see, so-many years I thy service doing am, and thy order
 māē kabā-hī uṭāiwō nihī, ṭāhī phāchhō mā bhāibandhū
by-me ever-even disobeyed is-not, still again my friends
 hāthī khuchā kōw*nā tuō mā-nē lōwāru bī kadīh
with merriment to-do by-thee me-to a-kid even ever
 nahā āpyū. Pōn ā tō pōy*rō jīānē ohhīnālā hārī tō
not is-given. But this thy son whom-by harlots with thy
 puūjī khāi ṭākī tiānā āw*tā-j tūō tūṣ wastāi
property having-eaten was-thrown his on-coming-just by-thee him for
 mōḍī mīj*bānī kōī.' Nē tiō āikhū kē, 'pōy*rā, tu mā-hārī
a-great feast is-done.' And by-him it-was-said that, 'son, thou me-with
 rōj-hī āhē, nē mā hundhō tō-j ēhē. Nē āpū tō rājī huw*nu
always art, and my all thine-alone is. And we indeed happy to-do
 nē khuchī huw*nu jōj*vō, kēw-kō āi tō pūwas muinō ūtō, nē
and merry to-be was-proper, because this thy brother dead was, and
 pāchhō jīw*tā wuyā hē; nē ṭākāi guinō ūtō, nē pāchhō miliō ēhē.
again alive become is; and having-been-lost gone was, and again found is.'

NAIKĀḌĪ.

The Naikas or Naik^{das} are one of the aboriginal tribes of the Bombay Presidency. Most of them are found in the wildest parts of the Panch Mahals and Rewakantha. They are considered to be inferior to the Bhils in social position, and only partially lead a settled life. The rest of them wander about in Jambughoda, Chhota Udepur and other districts in the Rewakantha Agency, in the Nawsari Division of the Baroda State, and in the frontier tracts between Rewakantha and the Panch Mahals on one side and Khandesh and Malwa on the other. In the Panch Mahals they are principally found in the Halol Taluka. They are also found in the Surat District, in the eastern half of the Balsar Division, where they are sometimes confounded with the Dhōḍias or Dhunḍias. Thus, some of the specimens received from Surat profess to be written in the Naikī-Dhōḍiā dialect. Compare Dhōḍiā on pp. 124 and ff., below.

Naik^{ḍi} has been returned as a separate dialect from Rewakantha, the Panch Mahals and Surat. The following are the revised figures :—

Rewakantha	.	.	.	.	.	.	.	.	.	.	.	.	500
Panch Mahals	.	.	.	.	.	.	.	.	.	.	.	.	8,300
Surat	.	.	.	.	.	.	.	.	.	.	.	.	3,300
													12,100
													TOTAL .

Specimens have been received from the Lunawada State and from Jambughoda in Rewakantha, the Halol Taluka in the Panch Mahals, and from Surat. They show that Naik^{ḍi} is no proper dialect but a form of speech which varies according to locality. In the Lunawada State it is almost pure Gujarātī. In the other districts it is a mixed form of speech, based on Gujarātī-Bhili with a tinge of Marāṭhī. The Marāṭhī element increases as we go southwards and is especially strong in Surat. The mixed character of the speech also appears in the fact that various forms are confounded, so that for instance the dative is used instead of the case of the agent, and so on. On the whole, however, Naik^{ḍi} agrees with Gujarātī-Bhili and may be considered as one of the links which connects that form of speech with broken dialects of Thana such as Sām^{vēdi}, Phud^{gī}, etc.

It will be sufficient to give a few details. The specimens received from the Lunawada State in the north of Rewakantha are written in a slightly disguised Gujarātī. We may only note the substitution of *h* for *s* in *vīh*, twenty, etc.; of *r* for *l* in *kār*, famine; forms such as *jyō* for *gyō*, he went, and so forth.

It will be sufficient to give the first lines of the Parable of the Prodigal Son in order to show how little the dialect here differs from ordinary Gujarātī.

[No. 26.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

NAIK'ĀDĪ DIALECT.

(LUNAWADA STATE, REWAKANTHA.)

Ēk māṇah-nē bē ohhōrā hatā. Nē tēō-mā-nā nānāē
One man-to two sons were. And them-in-of by-the-younger
 bāp-nē kidhu kē, 'bāp, bāpītā-nō bhāg chhē, tē-mā-thī
the-father-to it-was-said that, 'father, property-of portion is, that-in-from
 ēk bhāg ma-nē āp.' Tēnē tēō-nē dōlat vēchī āpī.
one share me-to give.' By-him them-to property having-divided was-given.
 Nē thōḍā dādā pachhī nānō ohhōrō badhu bhēgu karīnē vēg'ā
And few days after younger son all together having-made far
 gām jyō, nō tyā uphāḍī karī pōtānō paīsō
village went, and there extravagance having-made his money
 uḍāvī dīdhō, nē badhu maṭāḍī nākhyu. Pachhī tē
having-squandered was-given, and all having-cleared was-thrown. Then that
 gām-mā mōṭō kār paḍyō. Pachhī tē-nē vitāwā lāgyu. Pachhī
village-in great famine arose. Then him-to to-pain it-began. Then
 tē gām-nā rēnār-nō tyā riyō. Nē tēnō pōtā-nā
that village-of citizen-of at-the-house he-stayed. And by-him his
 chhētār-mā huwarō chār'wā mōk'lyō. Pachhī huwarō jē sēgō khātā
field-in swine to-feed he-was-sent. Then swine what husks eating
 hatā, tē khāī pōtā-nu pēṭ bhār'wā-nī mar'jī tñāī, kōīē
were, those having-eaten his belly filling-of wish became, by-anybody
 āpyu nahī,
was-given not.

The Naik^{das} of Jambughoda speak almost the same dialect. There is, however, a certain admixture of Marāṭhī. Thus, the dative is formed by adding *lā* and *nē*, the singular of strong neuter bases ends in *ā*, etc. Compare *wāchhaḍī-lā*, for the calf; *tih-nē*, to-her; *ākhyā*, it was said, etc.

The short specimen which follows contains a conversation between a village woman and her child, and will be sufficient as an illustration of the dialect.

[No. 27.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌPĪ.

NAIK^{PI} DIALECT.

(JAMBUGHODA, REWAKANTHA.)

Muh-nī ḍag^{ri} sawār-nī char^{wā} 'gai. Tih-nī wāchhaḍī ghēr āchh^{ti}.
My cow morning-in to-graze went. Its calf in-house was.

Ti gāi tih-nē chāṭinē ubhī rahī. 'Dadā, tū wāchhaḍī
That cow it having-licked standing was. 'Darling, thou the-calf
 ohhōḍ. Wāchhaḍī dhāw^{ti} hōi eṭ^{lē} hāy dudh kahāḍū.' 'Āyā,
loose. The-calf sucking may-be in-so-much I milk will-draw.' 'Mother,
 badhū nahā^ñ kahāḍī lēa; thōḍā^ñ kahāḍ^{jē}, bis^{rā} wāchhaḍī-lā
all not having-drawn take; a-little draw, the-rest the-calf-for
 thōw^{jē}. 'Bahu dhaj, dadā.' 'Āyā, gāi-nā^ñ dudh pīam ma-lā
leave.' 'Very well, darling.' 'Mother, the-cow-of milk to-drink me-to
 bhārē dhaj gamyā 'I thōḍā^k pī. Tarē sāj-nē khāwā-mā^ñ khub
very well is-liked.' 'This little drink. Then evening-in food-with much
 dudh tu-lā āpīh.
milk thee-to I-will-give.'

FREE TRANSLATION OF THE FOREGOING.

My cow one morning was going to graze while its calf stayed at home. The cow then stayed and licked it. So I said to my child, 'darling, loosen the calf, I will milk the cow so that the calf may suck.' My child said, 'mother, don't draw all the milk, but only a little, and leave the rest for the calf.' 'Very well, darling.' 'Mother, I am very fond of cow's milk.' 'Well, drink this drop. I will give you much milk for your supper in the evening.'

In the Panch Mahals Naik'dī is spoken in the Halol Taluka. The dialect is, to some extent, mixed with Marāṭhī, as was also the case in Jambughoda. The dative suffix *lā*, which is used in addition to the Gujārātī suffix *nē*, also has the form *nā*; thus, *tī-nā*, to him. It is clearly a borrowed suffix and occasionally also occurs in the case of the agent. Thus, *putas-lā ākhyā*, the-son-by it-was-said. Note also the past tense in *lā* and *nā*; thus, *paisā āp'lā*, the money was given; *pāp kar'nā āchhi*, sin is done. *L* and *n* seem, on the whole, to be interchangeable.

The beginning of the Parable of the Prodigal Son which follows will show the mixed character of the dialect and how this mixture has weakened the sense for grammatical correctness.

[No. 28.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

NAIK'DĪ DIALECT.

(HALOL TALUKA, PANCH MAHALS.)

Ek	manakh-nē	bēn	putas	hōnā.	Nē	tih-mā-nū	nānāē
One	man-to	two	sons	were.	And	them-in-of	by-the-younger
ābās-nē	ākheḷ	kē,	'ābās,	paisā	āchhē	tā-ma-lā	ma-lā bhāg
father-to	was-said	that,	'father,	money	is	that-of	me-to share
āp.'	Nē	tih-nē	paisā	hastāt	hō	yās-lā	wāṭṭī
give.'	And	him-by	money	in-hand	is	them-to	having-divided
āp'lā.	Nē	thōḍā	dan	pachhē	nānō	pōy'rō	jēṭ'lā astē
was-given.	And	a-few	days	after	the-younger	son	as-much was
aṭ'lā	badhā	ēk'thā	karinē	bhārē	dūr	malak-mā	gīyō,
so-much	all	together	having-made	very	distant	country-in	went,
nē	tyā	mōj-majā-mā	pōtānā	paisā	udāvī		
and	there	pleasure-and-enjoyment-in	his-own	money	having-wasted		
ṭāk'nā.	Nē	tih-nē	badhā	khar'chī	ṭākyā	awār-pahōr	
were-thrown.	And	him-by	all	having-spent	was-thrown	then-after	
tī	mulak-mē	bhārē	dukāl	pad'yā;	nē	hōyā-nē	ṭān'k'sāl pad'wā
that	country-in	a-great	famine	fell;	and	him-to	want to-fall
bājhī.	Tō	jāinē	tō	malak-nā	rahēnār-mā-nā	ēk-nē	tāhū
began.	He	having-gone	that	country-of	inhabitants-in-of	one-of	there
rihō;	nē	tih-nē	pōtā-nā	khētar-mē	suw'rā-nō	tīnā	chār'wā
remained;	and	him-by	his-own	field-in	swine	him	to-graze
mōk'lyā.	Nē	jē	sīngō	suw'rā	khātā	chhī	tih-mā-thī
was-sent.	And	which	husks	swine	eating	were	them-in-from
pēṭ	bhar'wā-nē	man	hōtō,	nē	kōiō	tī-nē	nahī
belly	to-fill	mind	was,	and	by-anyone	him-to	not was-given;

nē tō hūsiyār hunā tyārō tī-nō ākhyū kē, 'mōh-nā
and he to-senses came then him-by it-was-said that, ' my
 ābās-nā kat^{lā} majuriyā-nō jāj bhākar āchhī, paṇ huy-tō
father-of how-many labourers-to enough bread is, but I-indeed
 bhukhē duḥkh pāmū ohhū. Hāi uṭhīnē mōh-nā ābās
by-hunger misery suffering am. I having-arisen my father
 hārē jāū nē tī-nō ākhīs kē, " ābās, hay agāh sāmā
near will-go and him-to will-say that, " father, I heaven against
 nē tuh-ṇī āgaḷ pāp kar'nā āchhī; nē āmī tuh-ṇō putas
and thy before sin made is; and now thy son
 ākh^{wā} hay nahā-milō; mōh-ṇē tuh-ṇā majuriyā-mā-nā ēk-nā
to-be-called I am-not-worthy; me-to thy labourers-in-of one-of
 jēwō gaḡ." " Nē tō uṭhīnē tih-ṇā ābās hārē gīyā. Nē
like count." " And he having-arisen his father near went. And
 tō āmī ghaṇā vēg^{lā} astā tō tih-nā ābāsō tē-nō
he yet far distant was meanwhile his by-father him-to
 bhārōlā, nē tih-ṇē diyā jētī, nē tō dhām-dainē tih-ṇī
he-was-seen, and him-to compassion came, and he having-run his
 kōṭ vīṭāyā nē tih-nē kōkū karyā. Nē putas-lā tih-ṇē
neck was-embraced and him-to kisses were-made. And the-son-by him-to
 ākhyā kē, ' ābās, hay agāh hāyā nē tuh-ṇī āgaḷ pāp
it-was-said that, ' father, I heaven against and thy before sin
 kar'nā āchhī; nē āmī tuh-ṇō putas ākh^{wā} nahā-milō.
made is; and now thy son to-be-called am-not-worthy.'
 Paṇ ābāsē pōtā-nō chākar-lā ākhyā kē, ' dhaj sud^{kā}
But by-the-father his-own servant-to was-said that, ' good clothes
 āṇā nē i-lā puṅ^{rāwā}; nē tih-nē hāthē vīṭī .ghālō, nē
bring and this-to put-on; and on-his hand a-ring put, and
 khur-mē jōḍā puṅ^{rāwā}; nō āpu khāinē alaṅ kar^{jē},
on-feet shoes put; and we having-eaten merriment will-make,
 kasā-kē ō mōh-ṇā putas marī gayā astā, tō pāchhā jīw^{tā} hōnā;
because this my son having-died gone was, he again alive became;
 nē ṭakāi gayēl, tē jaḍyā ohhē.' Nē hōyā-lā alaṅ wāy^{dā}.
and lost gone, he found is.' And they merriment began.

kōh'ṇē ōpī nahī ; nō tōhō hōśīār hōijīn tahī tēṇē
by-anyone was-given not ; and he in-senses became then by-him
 ākhi jē, ' mājā bāpā-chē kalēk majurā-chē ghaṇē bhākar āhē ;
it-was-said that, ' my father-of many servants-of much bread is ;
 paṇ maī bhukō marat āhē. Maī ūṭhū-nē mājā bā-pāsē
but I by-hunger dying am. I having-arisen my father-to
 jāhī, nō tahā-lā ākhi jē, " maī par'mēsarā-chē nē. tujā
will-go, and him-to will-say that, " by-me God-of and thine
 pāp karī āhē, nō ātā tujā dikh'ras ākhū ghatai nahī ;
sin done is, and now thy son to-he-called is-proper not ;
 mā-lā tujā majurā-mā-chē ōk majur gaṇ." Nē tō ūṭhūnō
me-to thy servants-in-of one servant count." And he having-arisen
 pōtā-chā bāp-sī giā.
his-own father-to went.

MĀWOHĪ.

The Māwohīs or Maohīs are a Bhīl tribe whose home is in the West Pimpalner and Baglan Talukas of the Nawapur Peta of the Khandesh District and the adjoining parts of the Dangs and Baroda. They are sometimes also called Gāvīts, and are mostly cultivators.

The Wārīs of Khandesh are said to speak a form of Māwohī. Compare Vol. vii. pp. 141 and ff.

The estimated number of speakers of the Māwohī dialect is 30,000.

AUTHORITY—

VARLEY, F. J.,—*A Short Hand-Book of the Maohi and Pavra Dialects*. Bombay Government Central Press, 1902.

Māwohī is a dialect of Gujarātī Bhīlī of the same kind as Ohōdhūrī, Dhōḍiā, Gāmtī, Rānī Bhil, etc.

The short *a* has the same broad pronunciation as in other Bhīl dialects. Thus, *bōhī*, a sister; *bōh*, sit; *kōī*, having done, etc.

An *h* between vowels is usually very faintly sounded and is often dropped. In such cases the vowels separated by the *h* may be contracted. Thus, *tōkhō*, *tōō*, and *tō*, thy; *tyāhā*, *tyāā*, and *tyā*, his; *āhī*, *ahī*, and *ē*, I.

Vowels are very commonly nasalized. Thus, *kōī*, having done; *bōlē-hē*, he says; *ē-hē*, it comes.

An *r* is usually dropped between vowels; thus, *kōī*, having done; *mōū*, I may die; *dūu*, far; *bōhī*, i.e. *bharī*, having filled.

S is replaced by *h*; thus, *dōhō*, ten; *bē vīhī*, forty; *wōhatī*, dwelling; *nhā*, run. Forms such as *paīsō*, or *paīsō*, money, however, also occur.

Nouns.—There are only two genders, the masculine and the feminine.

Strong masculine bases end in *ō* or *ā*, plural *ā* or *ē*; thus, *pōhō* or *pōhā*, a son; plural *pōhā* or *pōhē*. *Ā* and *ō*, *ē* and *ā*, are, in the same way, interchangeable in verbal forms; thus, *jāyā*, they became; *lāgō*, they began. The plural of other masculine bases usually ends in *ē*; thus, *ḍōgrē*, cattle; *ḍukrē*, pigs; *māhē*, men. Strong feminine bases end in *ī*, plural *iā* or *iō*; thus, *pōhī*, a daughter; plural, *pōhiā* or *pōhiō*; *ghōḍī*, a mare; plural *ghōḍiā*, etc.

The oblique form agrees with Gujarātī. Thus, *pōhā-l*, to the son; *manj-mā*, in merriment. Often, however, it is formed from the genitive; thus, *pōhiē*, of a daughter; *pōhiēl*, to a daughter; *ābōhōl*, to a father, etc. Occasionally we also find Marāṭhī forms such as *mulukhā-mā*, in the country.

The cases are the same as in Gujarātī. The nominative is sometimes used instead of the case of the agent to denote the subject when the verb is the past tense of a transitive verb. Thus, *tō ābōhōl'ākhyā*, he said to his father. The suffix of the case of the agent is *ē*, *ē* or *hē*, *hē*; thus, *māhē*, by the man; *ābōhē pāṅgul dēnī*, the father-by *u*-feast was-given.

The suffix of the dative is *n*, *l* or *lā*; thus, *ābōhōl*, to the father; *pōhāl*, to the son; *māhū-lā*, to a man; *pōy'rā-hān*, to the sons.

The ablative is formed by adding *nō*; thus, *rānā-māy-nō*, from in the fields.

The suffix of the genitive is *hō* or *ō*. The final vowel of the suffix is treated, in accordance with the rules for the inflexion of strong bases, as in an adjective. Thus

mā ābō-hā kōlā āw'tyā-hāl, to how many servants of my father's; *bhōg'wān-ē ihī*, at God's, towards God. There is, however, considerable uncertainty, and we find forms such as *tō ābō-hō gahā-mē*, in thy father's house; *pōhī-ē*, of a daughter.

The suffix of the locative is *mā*, *māy*, or *mē*; thus, *mulukhā-mā*, in the country; *rānā-māy*, in the fields; *gahā-mē*, in the house. *Mā* is sometimes abbreviated to *m*; thus, *mōnā-m*, in the mind.

Pronouns.—The following are the personal pronouns:—

<i>ē</i> , <i>ehī</i> , <i>ahī</i> , I.	<i>tū</i> , thou.
<i>māyē</i> , by me.	<i>tudē</i> , by thee.
<i>māl</i> , to me.	<i>tāl</i> , to thee.
<i>mā</i> , my.	<i>tōhū</i> , <i>tōō</i> , <i>tō</i> , thy.
<i>amhā</i> , <i>amā</i> , we.	<i>tumhō</i> , <i>tumū</i> , you.
<i>amhē</i> , <i>amē</i> , our.	<i>tumhē</i> , <i>tumē</i> , your.

Demonstrative pronouns are *ē*, fem. *ih*, obl. *zā*, this; *tō*, fem. *tī*, obl. *tyā*, that; *tyā-hā*, *tyā*, his; *tyāē*, by him; *ēlō* or *ēplō*, that, etc. Similarly *jō*, who.

The interrogative pronouns are *kū* or *kā*, who? *kūy*, what?

Verbs.—The present tense of the verb substantive is,—

Singular, 1. <i>haū</i> , <i>hē</i> .	Plural, 1. <i>hējē</i> .
2. <i>hai</i> , <i>hē</i> .	2. <i>hētā</i> , etc.
3. <i>hai</i> , <i>hē</i> .	3. <i>hētā</i> , etc.

Or *hē*, *hai*, throughout. The past tense is regular, singular *hatō*, etc., plural *hatā* or *hatē*, etc.

The old present is used as a conjunctive present, an ordinary present, a past, and, after the negative *mā*, as a negative imperative. The ordinary present is also used in the last mentioned way. The old present is regularly formed. Thus, *wōō*, I die, I may die; *rōlē*, thou livest; *āllē*, he said; *mā wōdē*, or *wōlē-hē*, don't leave me.

The present tense of finite verbs is formed as follows:—

thōkū-hū, I strike; *thōki-hē*, thou strik'st, he strikes; plural *thōk'tā-hā* or *thōk'tē-hē*. In the singular we also find forms such as *jātō-hū*, I go, thou go'st, he goes; and in the plural *jātū*, we go; *jātī*, you go; *jāhī* or *jā*, they go.

The past tense is formed as in connected dialects by adding *zō* (*ō*), *nō*, *tō*, etc.; thus, *gōyō*, he went; *lūgē*, they began; *ēuā*, we came; *gunkhā kēbō kai*, sin is done; *kāyēl*, was done; *dēnēl*, was given; *gayōl*, he had gone, etc.

The ordinary future of *thōk'wō*, to beat, is,—

Singular, 1. <i>thōkikhī</i> .	Plural, 1. <i>thōkū</i> , <i>thōkukū</i> .
2. <i>thōkiki</i> .	2. <i>thōk'hī</i> , <i>thōkī</i> .
3. <i>thōki</i> .	3. <i>thōkikhī</i> , <i>thōkī</i> .

Other forms are *dēē*, I shall give; *rōhī*, I shall be; *kōhū*, we shall make. The form *hōrī*, I may be, seems to be miswritten for and identical with *rāhī*, I shall be.

The plural of the imperative ends in *ā* as in Khāndēsi; thus, *dā*, give ye; *ghālā*, put ye.

Other forms will be easily recognized as identical with those occurring in other Bhil dialects.

I am indebted to A. H. A. Simcox, Esq., I.C.S., for the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second

a folk-tale. Mr. Simcox remarks that the native who prepared the texts for him has to some extent been influenced by Marāṭhī, the official language of the district. On the whole, however, the specimens are relatively free from any admixture. The beginning of another version of the Parable, which has been independently prepared, has been added as a third specimen.

[No. 30.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

MĀWOHĪ DIALECT.

(KHANDESH.)

SPECIMEN I.

(A. H. A. Simcox, Esq., 1902.)

Yokā mähū-lā bēn pōhē hatē. 'Tyā-māy-nē wāhānō pōhō
A man-to two sons were. Them-among-from the-younger son
 ābōhō-lā ākhē, 'ābā, mā wāṭō jī jin'gī ē-hē ti māl
father-to says, 'father, my share what property comes that to-me
 dējē.' Pāohhē tyāē āpē jin'gī tyāhū wāṭi dēnēl.
give.' And by-him his-own property to-them having-divided was-given.
 Pāohhē dighā dihī nāy jūyā tāw wāhānō āpē jin'gī ēk-ṭhāṭ
Then many days not became then the-younger his-own estate together
 kōī dighā dūu mulukhā-mā niṅhī gōyō. Pāohhē tū
making a-far distant country-into having-started cent. Then there
 tyāē mauj-mā rōhī hōggā paīsū uḍāvi dōnā.
by-him riotous-living-in having-lived all coins having-squandered were-given.
 Tyāē hōggā paīsū khōroha kōī dinā tāwaḷ tyā
By-him all coins expense doing were-given. that-time that
 mulukhā-mā jabarō kāḷ pōdyō; pāchhē tyāhāl oḍ'chaṇ pōḍ'wā
country-in a-mighty famine fell; and to-him difficulty to-fall
 lāgī. An tō gayō an tyā wōhatī-māy-nō yōk asāmīl
began. And he went and that habitation-among-from one to-man
 mīlyō. Tyāē tyāhāl āpō khēti-māy ḍuk'rē ohārā-hāṭi
joined. By-him to-him his-own field-into swine grazing-for
 dawādī dēnā. Ḍukar jō kōṇḍō khāyē tō tyāhāl jōḍatō,
having-sent was-given. Swine which husks ate that to-him were-got.
 tō pēṭ bōhī khātō; panē tyāhāl kōḍa māhō
then belly filling he-would-have-eaten; but to-him any by-man
 dōnō nāī. Pāchhē tyāl oḱkal ēnī tāwaḷ tō bōlē-hē, 'mā
was-given not. Then to-him wisdom came that-time he says, 'my

ābōhā ihī kōlā āw'tyā-dhōr'kyā-hāl dighi pēt bōhī
father's near how-many ploughmen-herdmen-to much belly filling.
 ghātā-bhākēhē jōḍē-hē; an ē ihī bhukē mōū; ē ami
bread obtained-is; and I here with-hunger am-dying; I now
 uṭhīnē ābōhā pāī jāyē tyāhāl ākhihī, "ābōhō, ēhī tuhī an
arising father near going to-him will-say, "father, I with-you and
 bhōg'wān-ē ihī gunhō kōlō haī; ēhī āj-nē tōhō pōhō
God-of with sin don? havc; I to-day-from your son
 dēkhāyō naī; māī ēk tōhō autyā-mā rakhī lē."
seen am-not; me one your servants-among having-kept take."
 Pāchhē tō uṭhyō anē ābōhō-ēsē ēuō. Abēhē tyāhāl
Then he arose and father-near came. By-the-father to-him
 dūn dēkhyā an tyāhāl kīv ēni an dhāwandi gōyō,
at-a-distance was-seen and to-him compassion came and running he-went,
 tyā gōdhi-māy bilagī pōdyō, an tyāhē pōhāl gulā dēnō.
his neck-on embracing fell, and by-him the-son-to a-kiss was-given.
 Pāchhē ābōhō-lā ākhē-hē, 'ābbā, miyē bhag'wān-ā pāp kōyēl, aju
Then father-to he-says, 'father, by-me God-of sin was-done, and
 tō-bi pāp kōyēl; ēhi tōhō pōhō dēkhāyō (sōbhāyō) naī.
your-also sin was-done; I your son to-be-seen (to-become) am-not.'
 Panē ābōhō autyāhāl ākhē, 'hāri kuḍ'ti lēi ijē ti
But the-father to-servants says, 'good a-robe having-taken come that
 tyāhā āng-mā ghāli dā; an hātā-māy yōk mundi, pāgā-mā mōohē
his body-on having-put give; and hands-on one ring, feet-on shoes
 ghāli dā; pāchhē āpē khāī-pī-nē maujā kōhī;
having-put give; and-then we having-eaten-and-drunk merriment shall-make;
 ēlō mā pōhō mōī gayōl, tō ami jiv'tō jāyō; mā pōhō
this my son having-died was-gone, he now alive became; my son
 ṭākāī gōyō, tō ami jadyō.' Hōgāhē mōjā kōtē
having-been-thrown-away went, he now is-found.' All merriment to-do
 lāgē.
 began.

Tyāhā mōṭhō pōhō rānā-māy hatō. Tō rānā-māy-nē nīnghī
His elder son field-in was. He field-in-from starting
 gōhā pāī ēnō an nāoh'tē-hē an gīt gātē-hē
of-house near came and dancing-are and song singing-are
 wātē wanāyō. Tyāhē āpē autyāl hāt kōin.
on-the-way it-was-heard. By-him his-own to-servant calling having-made
 hōdē-hē, 'ēlā kāy gōrdi kōī rōhyā?' Tō tyāhāl ākhē, 'tō bahā
he-asks, 'these what noise making are?'. He to-him says, 'thy brother
 ēnō-hō; an tō gō-hō hārō ēnō-hō tyā-māy tō ābōhē
come-has; and he to-house safe come-has therefore thy by-father

pāṅgāḍḍ dēni.' Tō ragawāyō an gāhā-mē nai jāy.
a-feast was-given.' He got-angry and house-in not would-go.
 Tyā-hāṭi tyā ābōhō bīā yēn ō an tyāhā rāyōḥ kōyā. Tō
Therefore his father out came and his entreaties were-made. He
 ābōhōl ākhyā, 'dēkh ābōhō, ēhī tōhō ōlā dihī chāk'rī kōī, an
to-father said, 'see father, I your these days service did, and
 tō hōbad kōdhī mōḍyā nabī; an mā hōb'ti miḷi mauj
your words ever were-broken not; and my friends with merriment
 kōrā-hāṭī tuē māl ōlā dibhā-māy ēk pāṭhaḍā bī nai
making-for by-thee to-me these days-in one kid even not
 dēnā; jyā pōhē tō jin'gi thayyō hāṭi udāvi
was-given; which by-son your property women for having-wasted
 dini tō ēnō tōlā-māy tyāhāl pāṅgāḍḍ dēni.' Pāchhō ābōhō
was-given he came that-in to-him a-feast was-given.' Then the-father
 tyāhāl ākhō, 'tū hōggā dihī mā pāī rōhē; jō mā . pāī
to-him said, 'thou all days my near art-living; what me with
 haē tē hōggā tō-oh haē; tō bahā mōī gōyō hatō, tō
is that all thine-alon: is; thy brother having-died gone was, he
 ami jiv'to jāyō; tākāī gōyō hatō, tō ami jadyō;
again alive became; having-been-lost gone was, he again was-found;
 yā-hāṭi āpē mauj kōr'ni hārā hatā."
this-for by-us merriment to-be-made good was."

[No. 31.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

MĀWCHĪ DIALECT.

(KHANDESH.)

SPECIMEN II.

(A. H. A. Simcox, Esq., 1902.)

Yōka kār'bhārī hātō. Tō rānā-māy pāī bōy.
One village-headman there-was. He field-in water was-filling.

Tōlā-māy pāt dhōi mōgē yōni. Tī mōgē kāy bōl'tī
Then channel holding a-crocodile came. That crocodile what speaking
lāgi, 'kār'bhārī, ahī goṭh ākhu-hū, tī wanāī lijē.' Kār'bhārī
began, 'O-kār'bhārī, I a-story tell, that hearing take.' The-kār'bhārī
til ākhē, 'kāy ākhati-hī tī ākh.' Tī kāy ākhē, 'māl nōi-māy
to-her says, 'what telling-art that tell.' She what says, 'me river-into
pūchādī dē; tul ahī māsē dhōī dēī.' Tōlā-māy
having-conducted give; to-you I fishes catching will-give.' Then
kār'bhārē til ukhalī lidī, nōi-māy rēkāō
by-the-kār'bhārī her having-lifted she-was-taken, the-river-in on-the-sand
lāī gayō. Tō ākhē, 'tul rēkāō sōḍī dāū ?'
having-taken he-went. He says, 'thee on-the-sand having-left may-I-give ?'
Tī ākhē, 'māl pāyā-māy lāī chāl; īhi mā sōḍē.'
She says, 'me water-into having-taken go; here not leave.'

Tōlā-māy tō māṇḍi-ōlā pāyā-māy lāī gayō; kār'bhārī ākhē,
Then he thigh-deep water-into having-taken went; the-kār'bhārī says,
'īhi sōḍū.' Tī ākhē, 'māl īhi mā sōḍē-hē' kōm'rā-ōlā
'here I-may-leave.' She says, 'me here not thou-leavest' waist-deep
pāyā-māy lāī gōyā, āju til ākhē, 'īhī sōḍū ?' Tī
water-into carrying he-went, and to-her says, 'here I-may-leave-you?' She
ākhē, 'īhi mā sōḍē.' Maṅ ghōgi-ōlā pāyā-māy lāī gōyā.
says, 'here not thou-leavest.' Then neck-deep water-into carrying went.

Pāsō tō kāy ākhē, 'īhi sōḍū ?' Tī ākhē, 'sōḍī-dē.'
And-then he what says, 'here may-I-leave ?' She says, 'leave.'

Tēhē sōḍī dēni. Tī pāyā-māy taḷil jāī
By-him having-left she-was-given. She water-into to-the-bottom going
bōṭhī, pāḡāl dhōi lidā. Pāsō tā yōk bail chōṭā-chōṭā
sat, the-foot holding was-taken. Then there one ox grazing-grazing

pāyāō yanō. Tyāl kār'bhārī ākhē, 'māl mōgē dhōī
on-water came. To-him the-kār'bhārī says, 'to-me by-crocodile holding
 rākhyā, māl sōḍī dēwād.' Tō bail kāy ākhē, 'tū, 'ahī
is-kept, me having-released cause-her-to-give.' The ox what says, 'you,
 ahī nawā hatō tāw kāmāi kōi khādī; ami ahī nimbar
I young was then cultivation making did-eat; now I old
 hōi gōyū ami māl dān nāy chārō nāy; aī kāī
having-become went now to-me grain not grass not; I at-all
 sōḍū nāy.' Bail pāi piñē niñhī-gayō. Tōlā-māy
will-release not.' The-ox water having-drunk went-away. In-the-meantime
 tyāja ghōḍō yēnhō; ghōḍāl kāy ākhē, 'māl mōgē dhōī
his horse came; to-the-horse what he-says, 'to-me by-a-crocodile holding
 rākhyā, sōḍavi dājē.' Tō ghōḍō kāy ākhē, 'ahī
is-kept, having-caused-her-to-release-me give.' The horse what says, 'I
 nawā hatō tāw bōhi phirē; ahī dāyō jūyō māl ohōndī
young was then riding you-went-about; I old have-become to-me grain
 nāy chārō nāy, ahī kāi sōḍū nāy.' Pāsē gāy yani;
not grass not, I at-all will-release not.' Then a-cow came;
 til ākh'tā lāgyō, 'māl mōgē dōhyō.' 'lī gāy kāy ākhē,
to-her saying he-began, 'to-me by-a-crocodile am-held.' That cow what says,
 'ahī kāy kōī? ahī nōbī hatī tāw mā dudhī kāḍhī khādā;
'I what should-do? I young was then my milk drawing you-ate;
 ami dāī hōi gōi māl dān nāy chārō nāy, ahī kāy
now old having-become I-went to-me grain not fodder not, I at-all
 sōḍū nāy.' Pāsē kōlhō ēnō; tyāl kār'bhārī ākhē,
will-release not.' Then a-jackal came; to-him the-kār'bhārī says,
 'kōlā bhāū, māl mōgē dhōī rākhyā, tū māl sōḍī-dē.'
'O-jackal brother, to-me by-a-crocodile holding am-kept, you me relieve.'
 Pāsē kōlhū kāy ākhē, 'kār'bhārī, tū gāṇḍō hay; tūl
Then the-jackal what says, 'O-kār'bhārī, you a-fool are; to-you
 mōgē dhōyā nāy; tō hātā-māy dēngārō hay tō dhōyō.'
by-the-crocodile is-held not; your hand-in a-rod is that is-held.'
 Mōgē uṭhī pāg dēnō sōḍī an dēngārō
The-crocodile-by getting-up foot was-given having-let-loose and the-rod
 dhōī lidō. Tōlā-māy kār'bhārī nhāi pōdyō.
holding was-taken. In-the-meantime the-kār'bhārī having-escaped fell.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Headman. One day he was irrigating his fields, when a crocodile came through the channel. The crocodile said to him, 'Headman, please hear what I tell you.' The Headman says to her, 'Tell what you have to tell.' She

said, 'take me to the river; I will catch fishes and give them to you.' Then the Herdman lifted her up and carried her to the sand in the river. He said, 'may I leave you on the sands?' She said, 'carry me into the water; don't leave me here.' Then he took her into the water till it reached his knee. The Headman said, 'may I leave you here?' She said, 'do not leave me here.' He advanced till the water reached his waist, and said to her, 'may I leave you here?' She said, 'do not leave me here.' Then he carried her further into the water till it reached his neck and said to her, 'may I leave you here?' She said, 'yes.' Accordingly he let her loose. She went down to the bottom of the water and got hold of his foot. Then there came a bullock to the water in the course of grazing. To him the Headman said, 'a crocodile has got hold of me, make her release me.' The bullock said, 'as long as I was young you acquired agricultural produce through me; now I have become old, and now I get no grain, no fodder; I won't release you.' The bullock drank water and went away. Then a horse came. He said to the horse, 'a crocodile has got hold of me; release me.' The horse said, 'when I was young you rode on me, I became old, and now I get no grain, no fodder; I won't release you.' Then a cow came. He began to tell her, 'a crocodile has caught me.' The cow said, 'what should I do? as long as I was young you got milk from me and drank. Now I have become old, I have no grain, no fodder; I won't release you.' Then there came a jackal. To him the Headman said, 'Jackal brother, a crocodile has got hold of me, do release me.' Then the jackal said, 'Headman, you are a fool. The crocodile has not caught you. She has caught the staff that is in your hand.' The crocodile got up, left the foot, and got hold of the staff, when the Headman ran off.

[No. 32.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

MĀWOHĪ DIALECT.

(DISTRICT KHANDESH.)

SPECIMEN III.

Ēk mahāl bēn pōhā hatē. Tyā-mē-nē wāy'hānō pōhō ābāl
One to-man two sons were. Them-in-of the-younger son to-father
 akhē-hē, 'ābā, jō māl-pōy'chhō mā bhāgē i tō
says, 'father, what property-(and-)money my in-share comes that
 māl dē.' Pāchhē ābāhē ēlā pōy'rāhān māl wāṭī
to-me give.' Then by-the-father those to-sons property having-divided
 dēnā. Pāchhē thōḍyā dihām wāy'hānō pōhō ēlō bādō māl
was-given. Then a-few in-days the-younger son that whole property
 ēk'tō kōinō mul'khāl nigī gōyō, anē tihī jāinē
together having-made to-a-country having-gone went, and there having-gone
 ḍām'rāyē ēlō bādō paīsō kharohī ṭākiō. Pāchhē
in-luxurious-living that whole money having-spent was-thrown. Then
 ēlāyē ēlō bādō paīsō kharohī ṭākiō tōvē ēlā mul'khām
by-him that all money having-expended was-thrown then that in-country
 mōṭō kāl pōḍiō, tē-kōinō ēp'lāl mōṭhī ōkhō pōḍā lāgiō.
a-great famine fell, therefore to-him great difficulty to-fall began.
 Pāchhē ēlō pōhō ēlā-ch mul'khā-mē-nē ēk mahāhī jāinē
Then the son that-very country-in-of one to-gentleman having-gone
 rōyō. Tiyēnē tyāl ḍōg'rē ohārā āpē rānām dōw'dyō. Tōvē
lived. By-him him cattle to-graze his in-jungle was-sent. Then
 hāw'jē jyā jhāḍā-chhāl khātē-hē tī khāinē tō āpē dēḍ
the-pigs what trees-(and-)husks eating-were that having-eaten he his belly
 bōvī ṣhē tyā mōnām vichār yanō; anē kūyō tyāl
should-be-filled so his in-mind a-thought came; and by-anybody to-him
 kāi dēnō nāy. Tēn-pūohhē ēlō sud'wō yēinē ākhē
anything was-given not. Afterwards he on-senses having-come to-say
 lāgyō, 'mā ābāhē kōlā āv'tyāhān bhōr'pūr bhākē hēy, ān
began, 'my father's how-many to-servants sufficient bread is, and
 āi bhukō mōhī. Āi uṭhīnō mē ābāhē jāhī an tyāl
I of-hunger die. I having-arisen my to-father will-go and to-him
 ākhīhī, "ābā, māyē dēw hōmōr ohhōḍinē tō hōmōr pāp
will-tell, "father, by-me God before having-forsaken of-thee before sin

kōyō hēy; āmī-pāhēn tō pōhō ākhā ai wāj'vi nāy, tō ēk'dā
done is; henceforth thy son to-tell I fit am-not, thy one
 āw'tyā pōr'mānē māl thōw." Tēn-pāchhē ēlā uṭhīnē āpē
servant like me keep." Afterwards he having-arisen his-own
 ābāhī gōyō. Tōvē tō dur hē olām tyā ābōhō tyāl
to-father went. Then he a-far is meanwhile his father him
 hēinē rōḍā lāgyō, anē tīyē daudī jāinē tyā gōghim
having-seen to-cry began, and by-him running having-gone his on-the-neck
 bil'gi pōdyō anē tyā mukō lēdō. Pāchhē pōhē tyāl
embracing fell and his kiss was-taken. Then by-the-son to-him
 ākhyō, 'ābā, dēw hōmōr tō hōmōr ai pāp kōyō hē,
it-was-said, 'father, God before of-thee before (by-)me sin done is,
 anē āmī-pāhīnē tō pōhō ākhāha ai wāj'vi nāy hē.' Pōn
and henceforth thy son of-to-be-called I fit not am.' But
 ābāyē āpē āw'tyāl ākhyō, 'hārō khāy'nō āinē
by-the-father his-own to-servants it-was-told, 'good to-eat having-brought
 yāl dā; anē yā āthām vīṭi, pāgām jōḍē gālā; pāchhē
to-this-one give; and his on-hand a-ring, on-the-feet shoes put; then
 āpā khāinē mōjā kōḷū; kēhē-ki o mā pōhō mōi
we having-eaten pleasure shall-make; because this my son having-died
 goyō āthō, tō phirinē jiw'tō jāyō; anē dōw'dī gayō āthō, tō jōdyō
gone was, he again alive became; and lost gone was, he found
 hē.' Tōvē ēlē mōjā kōrā lāgē.
is.' Then they merriment to-do began.

NŌRĪ.

Nōrī is the dialect of a small tribe in the Bhopawar Agency of Central India. It has not been returned as a separate dialect for the use of this Survey. At the last Census 346 speakers were returned.

I am indebted to the courtesy of Captain Luard, Superintendent of Census Operations in Central India, for a version of the Parable of the Prodigal Son in the Nōrī dialect of Ali Rajpur. It was forwarded without an interlinear translation and the explanation is not quite certain in a few places. Some passages, moreover, seem to have been misunderstood by the translator. The text must, on the whole, be used with considerable caution.

The Nōrī dialect is related to Barēl, the Bhīlī of Rajpipla, Pāwrī and the Bhīl dialects spoken in the Nawsari Division of the Baroda State. Compare the pronunciation of *a* as *ō*, the dropping of *r* between vowels, the loss of aspiration, and the change of soft to hard consonants in words such as *dōh*, ten; *māinū*, to strike; *mōḍ*, I die; *utā* and *hōtū*, were; *kō*, house; *kōḍō*, horse, etc. The nasal pronunciation is the same as in Barēl; thus, *hōnō*, *hōnu*, and *hōnū*, he. The cerebral *ḷ* is occasionally dropped; thus, *dōā*, eye. The same word also occurs in Rānī, and the intermediary link is the pronunciation of *ḷ* as *y*.

With regard to the inflexion of the nouns we may note the use of the nominative and the oblique form in the same wide way as in Rajpipla; thus, *tāa bāh kōa-mē*, in thy father's house. The plural of strong masculine bases ends in *ā* and *ō*; thus, *ohhuā*, sons; *kuḍē*, horses.

The commonest case suffixes are, dative *ō*; ablative *rōtā*; genitive *nō* or no suffix; locative *mā*, *māy*, *māh*, and *mē*.

The usual personal pronouns are,—

<i>ḍī</i> , I.	<i>tū</i> , thou.	<i>hōnō</i> , <i>ωō</i> , <i>tō</i> , <i>yō</i> , he.
<i>mā</i> , my.	<i>tā(ā)</i> , thy.	<i>(tī)yā</i> , his.
<i>amē</i> , we.	<i>tumō</i> , you.	<i>hōuā</i> , <i>tē</i> , they.
<i>māa</i> , our.	<i>tumāa</i> , your.	<i>tīyā</i> , their.

There are, however, several other forms. Thus *māh*, he; *tīyā*, thy; *chhōā*, his, and so forth. Some of these forms are perhaps due to misunderstanding.

The present tense of the verb substantive is given as follows:—

Sing. 1. <i>hū</i> .	Plur. 1. <i>hōjē</i> .
2. <i>hōyō</i> .	2. <i>hōyā</i> .
3. <i>hōyō</i> , <i>hōē</i> .	3. <i>hōyā</i> .

The past tense is *hōtō*, plural *hōtā*, with many varieties.

With regard to the inflexion of finite verbs we may note that the *n*-suffix is often used both in the present and past tenses. Thus, *mānū*, I strike; *rōinū*, he is; *māinū*, (I) struck; *kāl paḍinō*, hunger arose. It is also used after the present participle. Thus, *jātnā*, we go. *Dātū*, was given, seems to contain a past participle passive *dēt*.

The usual suffix of the past tense is *yō*; thus, *gōyū*, plur. *gōyā*, went. The subject of transitive verbs is sometimes put in the nominative and sometimes in the case of the agent.

The imperative ends in *ē*, plural *ā* or *ō*; thus, *āpē*, give; *bāndā*, bind; *māhā*, put, *kānō*, put on.

The conjunctive participle ends in *ī* to which *t* or *tē* is usually added. Thus, *khōī*, having spent; *kōit*, having done; *gug^odītē*, having run.

The verbal noun and the infinitive are sometimes formed as in Marāṭhī and sometimes as in Gujarāṭī Bhilī. Thus, *chārō*, in order to tend; *khāō*, to eat; *kōinū*, to make.

The form *gōy^onā*, let us go, seems to be an infinitive.

For further details the specimen which follows should be consulted.

[No. 33.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPI.

NŌRĪ DIALECT.

(STATE ALI RAJPUR.)

SPECIMEN I.

Kōḍā māṭiyō bēn chhuā utā. E-kū-rōtē nānō chhuō bōniyō,
Some man-to two sons were. Them-from younger son said,
 'bāh, jō wāṭō, tū māhu āpū.' Pāchhā thōḍā dihō-māhi
'father, what share, that me give.' Afterwards few days-in
 nānō ohhuō badu ṭolu kōit chhēṭu mulakh jātu-rōēnū.
the-younger son all together having-made far country(-to) going-was.
 Pōh tāh gōitū gāḍāi-mā mālē khōi ṭākyu. Tabārū
And there went riotousness-in property squandering was-thrown. Then
 tāh baḍu kāl paḍinō, nabalā hōit gōyu. Tīvi tā
there big famine fell, distressed becoming he-went. Then there
 jātyō tiyā māṭi āyū pāwar rōyū. Tiyāh pāwarō huwar
going then man with servant lived. By-him the-servant swine
 chārō mōkanyu. Tabārū huwar chhudē khātu-tū tē ohhudā
to-feed was-sent. Then swine husks eating-was those husks
 pāwar khātū-tū; pōh tiyā pāwarōh kōḍā khāō nā āpyō.
the-servant eating-was; but that to-servant by-anyone, to-eat not was-given.
 Tiyā pāohhē hud āyī, tahārū tū bōniyu, 'māh bāh majuryā
That after sense came, then he said, 'my father's servants
 āwatā, tihō pōṭō pōit rōṭu milā-hē, pōh ōī phukō mōō.
come, to-them belly having-filled bread got-is, and I with-hunger die.
 Ōī uḥhāt māh bāh balah jāhī pōh tiyāh kōhī, "bāh,
I arising my father near will-go and to-him will-say, "father,
 bhag^ovān-jī-nō kōa-mā pōh ōī tiyā sām^onu bij^onu kām kōayū. Amē
God-of house-in and I of-thee(?) before evil deed was-done. I
 tāa chhua kōō jōgu nā rōyu. Amō tū māhunō pāwarō dākhōl
your son to-say worthy not am. Now thou me servant like

rākhē." ' Phirit uṭhit māh bāh āyū gōyū. Tahārū chhēṭu
 keep." ' Again arising he father near went. Then far
 hōtu, tō bāh dēkhit pād'yu, tiyā mōn-mā vichār āvit
 was, then father seeing got, his mind-in reflection coming
 gōyu, pōh gug'ditē gōyū tāh'rō gaḷā-māy tōit gua dētnū.
 went, and running went his neck-on falling kiss was-given.
 Pāchhō māh bāhō bōninū, ' bāh, bhag'wān-jī-nē kōa-mā pōh
 Then he to-father said, 'father, God-of house-in and
 ḍī tiyā sām'nu bij'nū kām kōayū. Āmē tāa chhuu kōḍ
 I of-thee (?) before bad act was-done. I thy son to-say
 jōgu nāa rōyū.' Pōh ohhōā bāh pāw'rōh kōhyū, ' chhōā
 worthy not am.' But his father to-servants said, 'him
 kōatā aṅgar'khō nētā āya; tiyā āk'dyō-māya mundi pōh gōdā-māya jāhādē
 for cloth taking come; his finger-on ring and foot-on shoe
 kānō. Pōh hājō jāit wāchhadō nētā āw yāh wādā; amē
 put. And good having-become calf taking come it kill; we
 khāū pōh amē rāji huit gōy'nā, kōhtāh mā chhōō
 will-eat and we merry having-become will-go, because my son
 mōit gōinū, tō pāchhō jīwayū; pōh ṭakāt gōyu, tō pāchhō
 having-died went, he again revived; and lost went, he again
 jōḍīnu.' Rāji hōit gōy'nā tiwār wāḷat'nā.
 was-found.' Iferry becoming to-go prepared began.

Tahāḍḍ dāyarō chhōō khētō-mā utō. Khētō-mā-rōta nik'ḷit kōa āviyū,
 Then eldest son field-in was. Fields-in-from having-gone house came,
 tiyāh bājē wāj'tē nāch nāchat'nē ham'linū. Pāw'rō bōnāviyū,
 by-him music playing dance dancing was-heard. A-servant called,
 'oyā kahā ḷhī kōatā?' Tiyā ḷhī kōhiyū, 'tā pāhiyu āvinū,
 'that why here doing?' By-him here it-was-said, 'thy brother came,
 tahārū tāh bāh hāl miliyu tiyā-kōatā waḍu wāchhadu māinū.'
 then thy father safe met therefore big calf was-killed.'
 Tahārū hōnū rihāinū pōh kōa-mā nāhī gōyu. Tahār tiyā
 Then he got-angry and house-in not went. Then his
 bāhū bāh'tu āvit ham'jāu walīnū. Tiyā bāh hīsāb
 father outside coming to-entreat began. By-him father answer
 dēdu, 'tā mē ētē barahē chāk'ri kōai; jē tū
 was-given, 'thy by-me so-many years service was-done; what thou
 guṭhī kōayā mē guṭhī kōai. Tahārū hōgā arī khusī
 word saidst by-me word was-done. Then friends with merry
 kōāwaliyā tū kadī māhunē gidlyō tōw nāh āpiyū. Pōh
 to-make thou ever to-me a-kid even not was-given. But
 itō tāh māl dhan utō, tē uḍāḍī ṭāk'yō, wō
 so-much thy property wealth was, that squandering was-thrown, that

ahī khawaḍāvīt dēdho, tōa chhōa āvinū tiyā kōatā ēwaḍu
harlots (?) feeding was-given, thy son came his sake-for such
 baḍu wāchhaḍu māinū.' Bāh chhōa kōyū, 'hōi mā chhuā,
big calf was-killed.' The-father to-son said, 'O my son,
 tū mā-arī ratajō, pōh māa takō pēsu tāa hōyē. Rāji
thou me-near livest, and my all money thine is. Merry
 kōinū bāanū hōyē kā tāh pāhyū mōit gōitū, pāchhō
to-make good is because thy brother having-died had-gone, again
 jiviyū; pōh takāt gōitū, pāchhō jōḍiyū.'
revived; and lost had-gone, again was-found.'

The principal language of the Baroda State is Gujarātī. A considerable portion of the inhabitants of the Nawsari Division, however, speak several dialects of Bhīlī. Bhīl dialects are also spoken in the Baroda Division, but no figures have been returned for the use of this Survey.

Eleven various Bhīl dialects are said to be spoken in the Nawsari Division, *viz.*, Rāṇī, Chōdhri, Dhōḍiā, Gāmṭī, Kōṅkaṇī, Kaṭhōḍī, Kōṭālī, Māwchī, Naikḍī, Wālvi, and Wārli. Only the first five of these dialects have been returned for the use of this Survey. Kōṅkaṇī will be dealt with separately below. It has been returned from several neighbouring districts as well. Kōṭālī and Māwchī properly belong to Khandesh. The former belongs to that group of dialects which gradually merge into Khāndēśī. See pp. 168 and ff. below. Māwchī has been dealt with on pp. 95 and ff. Specimens of Naikḍī have been received from Rewakantha, the Panch Mahals, and Surat. The dialect belongs to the chain which connects Bhīlī with the broken dialects of Thana. See above pp. 88 and ff. Specimens of Wārli have only been forwarded from Thana. The dialect has there come under the influence of Marāṭhī and will be dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The Wārli of Khandesh are said to speak a form of Mawchī, and the same is probably the case in Nawsari. Kaṭhōḍī has also come under the influence of Marāṭhī and will be dealt with as a form of that language. See Vol. vii, pp. 130 and ff. No information is available about Wālvi. It is probably a form of Rāṇī.

The remaining dialects, Rāṇī, Ohōdhri, Gāmṭī, and Dhōḍiā, will be dealt with in what follows. The estimated number of speakers will be found separately under each dialect. The number of speakers is, however, steadily decreasing. The Bhils of Baroda who emigrate from the hills into the more civilized portions of the state rapidly abandon their native tongue and adopt Gujarātī instead. The table which follows compares the estimates forwarded for the use of this Survey with the returns of the last Census of the Baroda State :—

Name of dialect.	Old estimates.	Census figures.
Ohōdhri	86,258	14,721
Dhōḍiā . . . . .	. . . . .	1,784
Gāmṭī	41,615	32,971
Carried over	127,873	49,476

Name of dialect.	Old estimates.	Census figures.
Brought forward	127,873	49,476
Kathodī . . . . .	.....	108
Kōhknāī	5,613	3,938
Kōṭāī . . . . .	.....	279
Māwchī . . . . .	.....	267
Naikḍī . . . . .	.....	283
Rāṇī	87,540	11,973
Wālvi . . . . .	.....	1,667
Wārī . . . . .	.....	512
TOTAL	221,026	68,503

dēnē. Thōḍā dīhī vēā tāhā tō hānō pōy'rō bādū ēk'thū
was-given. A-few days past then that younger son all together

kōinē ohbētā dēh-mē phirā-nē gōyō. Nē tāhī khub mōjā
having-made distant country-in travel-to went. And there much pleasures

kōā-mē pōtā pūjī uḍāvī dēdhī. Nē jāhā tē bādū
doing-in his-own wealth having-wasted was-given. And when that all

khar'chī tākyū, tāhā tiā dēh-mē mōtō hukānō pōḍiō ;
having-spent was-thrown-away, then that country-in great famine fell ;

nē tiā-nē dukh pōḍānē lāgīyū. Nē tō jāinē tiā dēh-mē
and him-to distress fall-to began. And he having-gone that country-in

wah'nārā-mā-dēkh ēk-nē tā rēyō. Nē tiā tiā-nē khētām huw'rē
residents-in-from one-of there lived. And by-him him-to in-field swine

ohārānē mōk'nyō. Nē jē chhōḍē huw'rē khāt'nē, tēh-mē tiā
to-graze was-sent. And which husks swine were-eating, that-in he

pōtā ḍeḍ rājī vēinē bhōw'tō, pēn kōḍāē tiā-nē
his-own belly glad having-become would-have-filled, but by-anyone him-to

āpyū nāī. Nē jāhā tiā-nē akal ālī tāhā tiā ākhyū
was-given not. And when him-to sense came then him-by it-was-said

kē, 'māā bāh'kā kōtā kāmārā-nē jōjīē tiā kōtā pēn
that, 'my of-father how-many servants-to it-is-required that than even

jākhū khāānē milā-hē, anē āhī āī phukē mōhō. Āī uḥhīnē
more to-eat obtained-is, and here I by-hunger am-dying. I having-arisen

māā bāhākā pāhī jāī, nē tiā-nē ākhihī kē, "bāh'kā, māyō
my father near will-go, and him-to will-say that, "father, by-me

jugam āgādī, nē tuē āgādī pūp kōyū-a, nē āmī āī āpō pōy'rō
heaven before, and of-thee before sin done-is, and now I your son

ākhāy ēhēḍō nāī ; mā-nē āpō kāmārā-mē-dēkh ēkā-j ēhēḍō
may-be-called such am-not ; me-to your servants-in-from one-even such

gōā." Nē tō uḥhīnē pōtāā bāh'kā pāhī gōyō.
count." And he having-arisen his-own father near went.

The past tense ends in *yō*, *ō*, *chyō*, and *nō*; thus, *gō* and *ganō*, he went; *mōkinyō*, he was sent; *thōk^cchyō*, he was struck; *man hōwa*, his mind became, he wished, etc.

The suffix *nō* is often also added to the present participle; thus, *jāt^{nō}*, going.

The future of *thōk^cwa*, to strike, is,

Singular, 1. *thōkikī*.

2. *thōkākē*.

3. *thōkii*.

Plural, 1. *thōkukū*.

2. *thōk^chā*.

3. *thōkii*.

Another form of the future ends in *wānō*, plural *wānā*; thus, *mār^cwānō*, I, thou, or he, will strike.

Other forms will be easily recognized from the specimens which follow.

The first is the beginning of a version of the Parable of the Prodigal Son received from Nawsari. The second is a translation of a well-known tale into the Ohādhri dialect of Olpad. The third is a conversation between two villagers from Surat.

[No. 35.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

OHĀDHRI DIALECT.

(NAWSARI DISTRICT, BARODA STATE.)

SPECIMEN I.

Ek mān^chā-nō bē dikh^crā hōt^cnā. Nē tīā-mā-nā nān^cnāhē pōtī-kā
One man-to two sons were. And them-in-of the-younger-by his-own
 ātāhā-nē kay kā, 'ātāhā, pōihā mārō bhāg-nā mu-nō āp.' Tīē
father-to it-was-said that, 'father, money of-me share-of me-to give.' By-him
 pōtī-kō dhan tyāhā-nē vēchī āpyō. Nē thōdā diādā puṭhī tō
his-own money them-to having-divided was-given. And a-few days after that
 nān^cnōhō dikh^crō badō ēk^cthō karinē ohhētē dēhē-mā phīr^cnē gō.
younger son all together having-made a-distant country-in to-travel went.
 Nē tīē mōj-majā-mā pōtī-kā pōihā ūdāvi nākhyā. Nē
And by-him pleasure-in his-own money having-caused-to-fly were-thrown. And
 jyār tē badō khar^cchī nākhyā, tyār tyā dēhē-mā jab^crō
when that all having-spent was-thrown-away, then that country-in a-strong
 kāl paḍyō, nē tyā-nē āp^cdā paḍ^cnē nāgī. Nē tō jāinē tyā
famine fell, and him-to distress to-fall began. And he having-gone that
 dēhē-mā-nā ēkāhē-īyē rayō. Nē tīē tyā-nō pōtānā khētā-mā phāḍē
country-in-of of-one-there lived. And by-him him-to his-own field-in swine
 chār^cnē mōk^cnyō. Nē jyō chhab^cdē phāḍē khāt^cnō tyā-mā-thō
to-graze was-sent. And which husks the-swine ate them-in-from
 tīē pōtānō būkō rāji ōvinē bharyō-hōvē, pēn ēkāḍē
by-him his-own belly glad having-become filled-would-have-been; but by-anyone
 tyā-nē āpyā nāi.
him-to was-given not.

[No. 36.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

OHḌHIRĪ DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN II.

THE FABLE OF THE BOYS AND THE TIGER.

Ēk pōhō rānā-mā bōk'dē chāryā-kar'tnō. Tiē ' ēk dihi ramāt-mā ām'thi
One boy the-forest-in goats was-grazing. By-him one day play-in useless
 juṭhi hāk māri kā ' palō wāgh āwō, rā daḍō, rā daḍō.' Otrā-mā
false a-cry was-made that ' that tiger came, O run, O run.' In-the-meantime
 āhē-pāhē khēti-wālā hohō tē daḍi āwā nē hēryō tō wāgh kāi
all-round cultivators there-were they running came and saw then tiger at-all
 mīlē nī, nē palō pōhō hāmō tēṇē fhanī hērīnē hahanē
was-found not, and that boy on-the-contrary them towards looking laughing
 maṇḍi-gō. Palā bachārā naj'wāi goā nē man-mā khhanō dukh
commenced. Those poor(men) being-ashamed went and in-the-mind much pain
 nāgō. Puṭhi bijī wakh'tē hāchē-hāchō wāgh āwō. Tiār palē pōhē
was-felt. Afterwards second time-at in-reality tiger came. Then by-that boy
 khhābrāinē hāk māri kā, 'ō wāgh āwō, rā wāgh āwō.' Foṇ palā
being-confounded cry was-raised that, ' O tiger came, O tiger came.' But those
 khēti-nā māṇ'hāē yāṇē wāt hāchī mānī kāi nī. Tēthī tiē
fields-of by-men this story true was-believed at-all not. Therefore by-that
 wāghē yāṇē katrēk bōk'dē māri nākh'chē.
tiger his several goats having-killed were-thrown.

Tiār hērā kā palē pōhē juṭhō bōnīnē khēti-wālā-nē ṭhagiā
Then see that by-that boy false having-spoken the-cultivators-to cheated
 nī hōtā tō yāṇē atrō badhō bagāḍ hōtō nī.
not were then his so much mischief had-been not.

FREE TRANSLATION OF THE FOREGOING.

A boy was tending goats in the fields. Once upon a day he playfully cried out for nothing, 'the tiger has come, the tiger has come; run, run.' Then all the peasants of the neighbourhood came running and saw that there was no tiger. The boy, on the contrary, looked at them and began to laugh. The poor peasants got ashamed and were very sorry. Afterwards on another occasion when a real tiger came the boy got afraid and cried out, 'a tiger, a tiger!' But the peasants did not believe him. Thereupon the tiger killed several goats.

If the boy had not told a lie and cheated the peasants so much mischief would not have occurred.

[No. 37.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

CHŌDHRI DIALECT.

(SURAT DISTRICT.)

SPECIMEN III.

- A. Tū kāsē ganō rā ?
Thou where wentest eh ?
- B. Hñy hātā-mā ganō.
I market-in had-gone.
- A. Hātā-mā-^ñtha kāblā nāwō ?
Market-in-from what was-brought ?
- B. Tī-^ñtha balja nāwō.
There-from bullock was-brought.
- A. Balja kawḍa hā ?
Bullock how-old is ?
- B. Pāch warhā-nā hā.
Five years-of is.
- A. Hārā kākḥ-nō nāwō ?
Eh for-what was-it-brought ?
- B. Khēti kannē.
Cultivation for-doing.
- A. Bija balja hā kē ?
Another bullock is what ?
- B. Bija balja kuḍi-mā hā.
Another bullock stable-in is.
- A. Tōōrē pāhī katrō ḍōbē hā ?
Thy near how-many cattle are ?
- B. Hāmī mārō pāhī bē. baljē, bē phēh'ḍē, bē gāwḍō hā.
At-present of-me near two bullocks, two buffaloes, two cows are.
- A. Tōōrē khētō katrē hā ?
Thy lands how-much are ?
- B. Vihī viṅgō
Twenty bighās.
- A. Tōōrē katrā dānā pāk'tā hā ?
Thy how-much corn grown is ?
- B. Tīn vihī hārā.
Three score hārā.

- A. Tōōrē katrā rupiā phar^{wā}-ṇā hā ?
Thy how-many rupees paying-of are ?
- B. Bē vihi na pāch rupiā phar^{tōm}.
Two twenty and five rupees I-pay.
- A. Tōōrē kāi karāj hā kā ?
Thy any debt is what ?
- B. Māarē bē vihi na daha rupiā karāj hā.
My two twenty and ten rupees debt is.
- A. Tū kiār karāj wāl^{hē} ?
Thou when debt wilt-pay-off ?
- B. Hōlyē pīthi.
Holi-festival after.
- A. Hāmī kēhē nī ?
Now why not ?
- B. Āju māl nāt vēchāyō.
Still the-goods is-not sold.
- A. Tōōrē pāhi māl katrō hā ?
Thy near goods how-much is ?
- B. Māarē pāhi bē vihi na daha hārā hā.
My near two twenty and ten hārās are.
- A. Tū warhā-mā katrā hārā khātō-hā ?
Thou year-in how-many hārās eatest ?
- B. Daba na pāch hārā.
Ten and five hārās.
- A. Tōōrē katrā dikhrahā hā ?
Thy how-many sons are ?
- B. Tīn dikhrahā.
Three sons.
- A. Tōōrē katrī dikhrehē hā ?
Thy how-many daughters are ?
- B. Bē.
Two.
- B. Tōōrē jēthō dikhrohō kāsē pannāyō hā ?
Thy eldest son with-whom married is ?
- B. Āmbā-sī.
Āmbā-with.
- A. Tō katrā warhā-ṇō hā ?
He how-many years-of is ?
- B. Vihi na tīn.
Twenty and three.
- A. Tōōrē biṇō dikhrohō katrā warhā-ṇō hā ?
Thy second son how-many years-of are ?

- B. Vihī.
Twenty.
- A. Tō pannāy²nō hā kā ?
He married is what ?
- B. Kāinī, nāt pannāyō.
No, is-not married.

FREE TRANSLATION OF THE FOREGOING.

- A. Where have you been ?
B. To the market.
- A. What have you bought there ?
B. A bullock.
- A. How old is the bullock ?
B. Five years.
- A. Well, why did you buy it ?
B. For farming purposes.
- A. Have you got another bullock ?
B. Yes, in the stable.
- A. How much cattle do you possess ?
B. At present I have two bullocks, two buffaloes, and two cows.
- A. How large are your fields ?
B. Twenty bighas.
- A. How much corn do you grow ?
B. Sixty hārās.¹
- A. How many rupees do you pay in rent ?
B. Forty-five rupees.
- A. Have you any debts ?
B. Yes, fifty rupees.
- A. When will you pay it off ?
B. After the Holi.
- A. Why not now ?
B. I cannot yet sell the produce of my farm.
- A. How much have you to sell ?
B. Fifty hārās.
- A. How many hārās do you want for yourself in a year ?
B. Fifteen hārās.
- A. How many sons have you ?
B. Three sons.
- A. And how many daughters ?
B. Two.
- A. With whom is your eldest son married ?
B. With Ambū.

¹ A hārās = 7 maunds.

- A. How old is he ?
B. Twenty-three.
A. How old is your second son ?
B. Twenty.
A. Is he married.
B. No, he is not married.

GĀMĀṬĪ OR GĀMĀṬĀḌĪ.

The Gāmṭas or Gāmṭs are another aboriginal tribe living in the same localities as the Chōdhras. The estimated numbers of speakers are as follows :—

Surat	:	:	:	:	:	:	:	:	:	:	:	7,100
Nawsari	:	:	:	:	:	:	:	:	:	:	:	41,615
TOTAL											48,715	

Gāmṭi is closely related to Chōdhrī. The hardening of soft aspirates, however, does not seem to occur. Compare *bhāg*, share; *bhōḍḍē*, swine. *L* is not regularly changed to *n*; thus, *lāk'ḍī*, stork; *lā*, take. *R* between vowels is often dropped, thus, *kōṭṇē*, having done; *mōḍṭā-hū*, I am dying; *duu*, far.

The inflexion of nouns is the same as in Chōdhrī. The suffix of the dative is, however, *l* where Chōdhrī has *ṇē*; thus, *ābbāhāl*, to the father. The usual suffix of the ablative is *rē*; thus, *tā-māy-rē*, from among them.

'My' is *mā* or *māā*; 'thy' *tā* or *tāā*, as in Rāṇī.

The present tense of the verb substantive is,

Singular, 1. <i>hētaṭ, hū.</i>	Plural, 1. <i>hājyē.</i>
2. <i>hētō, hā, hō.</i>	2. <i>hētā, hā, hō.</i>
3. <i>hēy, hō.</i>	3. <i>hētā, hā, hō.</i>

The past tense is *ātō*, plural *ātā*.

The present tense of finite verbs is formed as in Chōdhrī. We also find forms such as *ṭhōk'tā-hū*, I strike; *tō jā-hō*, he goes; *tō ṭhōkē-hō*, he strikes; *amā ṭhōk'jē-hō*, we strike. Note also *tō ṭhōkī*, he will strike; *amā ṭhōkīhē* or *ṭhōk'hū*, we will strike, and so on.

There are no instances of the suffix *chyō* in the past tense.

Note also forms such as *muḍā*, break ye; *paḍā*, to fall; *morō*, to die; *chārā*, in order to tend, etc.

In most particulars, however, Gāmṭi agrees with Chōdhrī, as will be seen from the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from the Olpad Division of Surat. The other is the translation of a well known story into the dialect as spoken in Nawsari.

[No. 38.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILOḌĪ.

GĀMṬĪ OR GĀMṬĀḌĪ DIALECT.

(OLPAD DIVISION, DISTRICT SURAT.)

SPECIMEN I.

Ek	māhāl	ben	pōhū	ūtā,	nē	tā-māy-rē	wāy'hānē	pōhō
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were,</i>	<i>and</i>	<i>them-in-of</i>	<i>by-the-younger</i>	<i>son</i>
ābbāhāl	ākhyō,	'ābbā,	paihū-ṭakā-māi-nō	mā	bhāg	mān	wāṭī	
<i>to-father</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>wealth-in-of</i>	<i>my</i>	<i>share</i>	<i>to-me</i>	<i>dividing</i>	

dē.' Nē tyē tyāhāl paihō-ṭakō wāṭī dēnō. Thōḍā dīhā-māī
give.' And by-him to-him wealth dividing was-given. A-few days-in
wāy'hānō pōhō badhō ek'thō koinē dīgē ohhētē jāto
the-younger son all together having-made at-a-great distance going
roiyo. Nē tā nāch'wā kud'wā-māī badhā paihā khar'ohī ṭākīā.
lived. And there dancing jumping-in all money having-spent was-thrown.
Ehē koinē badhā paihā udāvī dēnā. Tavē pāchh
Thus having-done all money having-squandered was-given. Then afterwards
tyā dēh-māī kāl paḍiō. Nē tyāl tāṇ paḍā lāgī. Tēhē
that country-in famine fell. And to-him went to-fall began. That
koinē tyā dēh-māī-nā ek'tā tyāī jāinē raīō. Tē māīhē
having-done that country-in-of of-one near having-gone he-lived. That by-man
rāuā-māī bhōḍ'hāl chārā daw'dyō. Bhōḍ'hē hīngō kbātē ātē
forest-in to-swine to-graze he-was-sent. The-swine husks eating were
tā-māy-rē tyā pēṭ bhar-nī mar'jī ātē; paṇ kiḍē tyāl dēnō
them-from his belly filling-of wish was; but by-anyone to-him was-given
nāī. Tavē tyāl bhān yēnō. Tavē tyē ākhyō kā, 'mā
not. Then to-him sense came. Then by-him it-was-said that, 'my
ābb'hātē dīgā kamār'hāl bhākhīō mil'tī hē, nē hāī-tē bhukhē
father-near many to-servants breads obtained is, and I with-hunger
motā hū. Hāī uṭhīnē mā ābbā-pāhē jāhī nē tyāl ākhīḥ
dying am. I having-got-up my father-near will-go and to-him will-say
kā, "ābbā, māīē Par'mēharā hāmū nē tō hāmū pāp koiēl,
that, 'father, by-me God before and thee before sin was-committed,
nē āmī tā pōhō kawāwā jēwō nāī. 'Ta kamār'hā rōkō tū
and now thy son to-be-called such I-am-not. Thy servants like thou
mān gaṇ." Pāchh tē uṭhīnē ābbā-pāī gīyō; nē tyā ābb'hē
me count.'" Then he having-arisen father-near went; and his by-father
dīgē ebhētē-rē tyāl dēkhyō nē tyāl māyā yēnī nē dhāmdīnē
much distance-from for-him he-was-seen and to-him affection came and running
tyāl vil'gī paḍyō, nē tyāl gulā dēnā. Tyē pōhē
to-him having-embraced fell, and to-him kisses were-given. That by-boy
ākhyō, 'ābbā, māīē Par'mēharā hāmū nē tō hāmū pāp
it-was-said, 'father, by-me God before and thee before sin
koiēl, nē āmī tā pōhō kawāwā jēwō nāī.' Bākī
was-committed, and now thy son to-be-called fit I-am-not.' But
ābbē hāīhāī ākhyō kā, 'hārē phāḍ'kē lēi
by-the-father to-servants it-was-said that, 'good clothes having-brought
yē nē yāl pow'dāw, nē ēlā hāthā-māī mudi powāḍ, nē
come and to-this-one put-on, and his hand-in a-ring put-on, and
pāgā-māī kbāh'ḍē powāḍ. Āpā khāin majhā kojē. Kēhēka,
feet-in shoes put-on. We having-eaten merriment shall-make. Because,

ō mā pōhō moi giēl, ta pāchhō jiv'tō jāi-hō; nē ṭākāi giēl,
this my son dead gone, he again alive become-is; and lost gone,
 ta pāchhō jady-hō.' Tyā badhā majhā karṣṣ lāgiā.
he again found-is.' They all merriment to-make began.

'Tyā mōtō pōhō rānā-māi ātō. Tō yēnō nē go pāi yēnē
His elder son forest-in was. He came and house near coming
 tã git ākh'tã wanāyā, nē nāch'tã wanāyā. Tyē ēk
there song being-sung heard, and dancing heard. By-him one
 hāihāl hādīnē ākhyō kā, 'ī kāi hei?' Tyē
to-servant having-called it-was-said that, 'this what is?' By-him
 ākhyō, 'tā bhā yēn'lō hei nē tā ābbē ēk jab'ri
it-was-answered, 'thy brother come is and thy by-father one big
 ujāni koi hi. Kēhēkā, tyāl joh'dō ātō toh'dō pāchhō mili-hō.'
feast done is. Because, him as (he-)was such again got-is.'

Tō khij'wāio nō go-mē yēni khuṣi nāi ātē. Tyā ābbē
He got-angry and house-in coming-of wish not was. His by-father
 tyāl ham'jādyō. Bāki tyē ābbāl ākhyō kā, 'alē
to-him was-explained. But by-him to-father was-said that, 'so-many
 war'hē jāiē tā ohāk'ri kov'tō hāū, tā ākh'lō pāohhā phēr'vihā
years have-gone thy service doing am, thy order back turned
 nāi, bāki mā dustar'hāl majā karāl ēk bōk'dō paṇ dēn'hā
not, still my with-friends merriment to-make one goat even was-given
 nāi; nē ō tā pōhō hāri hāri thoihē ahāri reinō paihā
not; and this thy son good good women with having-lived money
 uḍāvi dēnā, tyāl mōti ujāni koi.' Tavē
having-squandered were-given, to-him a-big feast was-done.' Then
 ābbē ākhyō kā, 'bēṭā, tū rōj māā-rō hei nē badhō
by-the-father it-was-said that, 'son, thou daily me-to art and all
 tōj hei. Āpō majhā karṣṣ jōjō; kēhēkā, ō tā bhā
thine-only is. We merriment make is-proper; because, this thy brother
 moi giēl, tō pāchhō jiv'tō jāi-hō; nē ṭākāi giēl, tō pāchhō
dead gone, he again alive become-is; and lost ' gone, he again
 jady-hō.'
found-is.'

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILODI.

GĀM'ṬĪ OR GĀMAT'PĪ DIALECT.

(NAWSARI DIVISION, BARODA STATE.)

SPECIMEN II.

A POPULAR TALE.

Yōk ḍohā chār pōhē ātē. Bāki tyā-māi barābar hōph nāi
One of-old-man four sons were. But them-in equal harmony not
 ātō. Jōvē tō mōrō padyō, tōvē tyē tyā pāh'hāl pāhi hādīnē
was. When he to-die fell, then by-him those to-sons near having-called
 bōhōtā kōyā, nē pāt'iyē lāk'ḍihē ek bāali āāḍīnē yōk
sitting were-made, and thin of-sticks one bundle having-ordered one
 yōk jāñī ākhyō kā, 'i bāali tumā muḍā.' Bāki kādā-thi
one to-individual it-was-said that, 'this bundle you break.' But anyone-by
 ti muṭi nāi. Pāchhē tyē ḍohē ākhyō kā, 'āmī ēli
it was-broken not. Afterwards by-that old-man it-was-said that, 'now this
 bāali chhōḍi tākā, nē yōk yōk jāñī yōk yōk lāk'ḍi laīnē
bundle having-untied throw, and one one individual one one stick having-taken
 muḍā.' Ōh'ḍā kōoyā tōvē hōḍ-dēhē muṭi guī. Tyā pāh'hāl nawāi
break.' Thus (it)-was-done then easily broken went. Those to-sons wonder
 lāgi, nē ābāhāl ēhē kōo-nāi kāraṇ puchhyā. Tōvē tyē
felt, and to-father in-this-way to-do-of reason was-asked. Then by-him
 ākhyō kā, 'ēlio badiō lāk'ḍiō yōk'ṭhyō ātiō, tōvē ēlihē-māi jōr
it-was-said that, 'these all sticks together were, then these-in strength
 ḍigō ātā, tēhē tumāhāl hōg'li bāali muṭē nāi. Jōvē yōk
much was, from-that by-you the-whole bundle was-broken not. When' one
 yōk lāk'ḍi judi pāḍi tōvē ti hōḍ-dēhē muṭi guī. Ehē
one stick separate was-caused-to-fall then it easily broken went. Thus
 tumā hārō hōph rākhīnē rahā, tō tumāhāl kādō dukh nāi
you good harmony having-kept if-will-live, then to-you anyone pain not
 dēy, nē tumēē dilī sukh-māi jāi; nē tumā julāinō
may-give, and of-you days happiness-in may-go; and you having-quarrelled
 judā pōḍ'hā, tō tumā yōk yōk lāk'ḍiē-gāē nōb'jā ōvī jāhā.
separate will-fall, then you one one stick-like weak having-become will-go.'

FREE TRANSLATION OF THE FOREGOING.

An old man had four sons, but there was little harmony among them. When he was on deathbed, he having called his sons caused them to sit beside him, and having ordered a bundle of thin sticks, told each of them to break it. But nobody could break it. Then the old man said, 'now untie the bundle, and let each one of you break each stick apiece.' When they did so, they could easily break all. The boys wondering thereat, asked the father the reason. Then he said, 'when so many sticks were together, they were very strong, and so you could not break them. When they were separated from each other, they were easily broken to pieces. In like manner if you will live in harmony, nobody will trouble you and you will live in happiness; but if you quarrel and are disunited, you will be weak like each separate stick.'

DHŌḌIĀ.

Dhōḍiā is the dialect spoken by the Dhōḍiās or Dhunḍiās, one of the aboriginal tribes of Surat and Thana. They are chiefly found in the eastern parts of Jalalpur and Balsar, the western half of Dharampur and Bansda of Surat, and in the adjoining districts of Baroda and Thana. In the specimens received from Jalalpur their dialect is called *Dhōḍiā-Naikī*; compare *Nāik'ḍi*, above, pp. 88 ff.

The following are the revised figures:—

Surat	51,000
Thana	9,000
	TOTAL
	60,000

Like *Nāik'ḍi*, Dhōḍiā has been influenced by the neighbouring Marāṭhī. Thus the singular of strong neuter bases usually ends in *ā* and there are some instances of the use of the Marāṭhī oblique form. Thus, *badhā*, all; but *sōnū*, gold; *gāiōā-mā*, in a village; but *muluk-mā*, in the country.

The case suffixes are generally the same as in Gujarātī. Thus, *pōhē*, by the son; *bā-nē*, to the father; *mān'hāē*, to a man; *bā-thī*, from a father; *pōhī-nō*, of a daughter; *bā-nē ghar-mā*, in the father's house. The dative is sometimes apparently formed without any suffix, and the genitive occasionally ends in *hō* or *ō*; thus, *bāh*, to the father; *mā*, to me; *pōhīhō*, of a daughter; *Par'mēharā pāp*, sin against God. The suffix of the ablative is sometimes the *thō* of northern Gujarātī, which is declined like an adjective; thus, *tīyā-mā-thā vīh rupiyā*, twenty rupees from among them.

The following are the principal pronominal forms:—

Mē, I, by me; *mā*, me, to me; *mānō*, my; *āmu*, *āmū*, we, by us; *āmā*, us, to us; *ām'ḍō*, our.

Tu, *tū*, thou, by thee; *tuoā*, thee, to thee; *tūnō*, thy; *tumī*, you, by you; *tumā*, you, to you; *tum'ḍō*, your.

Tē, *tō*, he, that, etc.; *tēnē*, by him; *tā*, *tē*, him, it, etc.; *tānō*, of him, etc.; *tē*, *tī*, they; *tī* or *tēnē*, by them; *tīyā-mā*, in them; *tānō*, of them.

O, this; plural *ē*. *Jē*, who, what, plural *jē*. *Kuṇ*, who? *kā*, *kahā*, what? *kōṇē*, by anyone.

The present tense of the verb substantive is as follows:—

Sing.	Plur.
1. <i>āhē</i> , <i>āhē</i> , <i>āy</i> , <i>āē</i> .	<i>āhū</i> , <i>āū</i> .
2. <i>āhē</i> , <i>āy</i> , <i>āē</i> .	<i>āhā</i> , <i>ā</i> .
3. <i>āhē</i> , <i>āy</i> , <i>āē</i> .	<i>āhē</i> , <i>āy</i> , <i>āē</i> .

The Past Tense is *atō* (*-ā*, *-ī*)

In the conjugation of all verbs, the letter *h* is often suffixed to the second person singular, although it does not always appear in the paradigms. Thus, *gōh*, thou wentest; *bhax'jāh*, learn (imperative); *kar'jāh*, do (imperative); *māḡēh*, thou mayest ask.

The following is the present tense of the verb *baḍ'wū* (imperative *baḍāw*), to beat.

Sing.	Plur.
1. <i>baḍ'vō.</i>	<i>baḍ'wū.</i>
2. <i>baḍ'vā.</i>	<i>baḍ'wā.</i>
3. <i>baḍ'vā.</i>	<i>baḍ'vā.</i>

The present definite is formed from the present participle. Thus, *tu baḍaḍētā* or *baḍ'vētā*, thou strikest; *āmi baḍaḍētā*, we strike; *tumī baḍaḍētā*, you strike. The verb substantive is added in order to form a present definite; thus, *mē marētāy*, I am dying.

The form *baḍaḍētā* or *baḍ'vētā*, striking, corresponds to Marāḥī forms such as *mārīt*, striking. It will be seen that the plural is formed from a participle *baḍaḍ'tā*, which corresponds to Marāḥī *mārat*. The use of different forms in the singular and the plural is perhaps due to the influence of the old present. Some lists of words which have not been reproduced record forms such as *mē karēt-āhē*, I do; *hāmi mārūt-āhū*, we strike. Such forms look like a compromise between the Gujarātī and Marāḥī forms, and are perhaps the first step towards the distinguishing of the singular and plural forms just mentioned.

The imperfect is formed by adding *hatō* (not *atō*), etc., to the present participle. The initial *h* is combined with the final *t* of the present participle into one letter, *th* (૫). Thus, *mē baḍ'vēthatō*, or *mē baḍ'vē thatō*, I was striking.

The future of *baḍaḍ'wū* or *baḍ'wū*, to strike, is formed as follows:—

Sing.	Plur.
1. <i>baḍ'fī, baḍ'vī.</i>	<i>baḍ'fū, baḍ'wū.</i>
2. <i>baḍ'fih, baḍ'vih.</i>	<i>baḍ'fū, baḍ'wū.</i>
3. <i>baḍ'fi, baḍ'vi.</i>	<i>baḍ'fī, baḍ'vī.</i>

Besides this, we also find forms such as *ākḥīh*, I will say.

Tenses are formed from the past participle in the usual way, transitive verbs taking the passive construction. The past participle is formed by adding *nō*, *ō* (*yō*), or *ēlō*. Thus, *paḍ'nō*, he fell; *gō*, he went; *gōā* or *guā*, they went; *mē baḍ'tyō*, I struck; *tōyē baḍ'wō* or *baḍ'vēlō*, they struck. Note forms such as *ākḥā*, for *ākḥyā*, it was said. Such also occur in the Gujarātī of Surat.

'I have struck' is *mē baḍ'wō-āhē*. Or *vī* or *bī* may be added to the past participle, as in *kadhēlū-bī*, they have been made.

Amongst irregular past participles, we can quote *dēdhēlō*, given; *kadhēlō*, done; and *gō*, gone.

Verbal nouns, such as *karū*, to do; *chārū-lāg*, in order to tend, point to the influence of Marāḥī. Besides we also find forms such as *baḍaḍ'wū* or *baḍ'wū*, to strike.

The general character of the dialect will be seen from the two specimens which follow. The first is a version of the commencement of the Parable of the Prodigal Son, and the second is a village scene in which a village banker duns one of his clients.

[No. 40.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌDĪ.

DHŌDĪA DIALECT.

(DISTRICT SURAT.)

SPECIMEN I.

Kuṇī-ēk māṇ^hhāē bē pōhā atā. Tyā-mā āy^{tē} pōhē bāh
A-certain to-man two sons were. Them-among by-the-younger son father
 āgaḷ āikhā, 'bāhā, jē mīl^kkat māṇē bhāg āvē tī mā
to it-was-said, 'father, what property to-my share comes that me
 dē.' Tēṇē jā^tnī mīl^kkat-nā bhāg pādī dēdhā. Ghaṇā
give.' By-him his-own property-of shares having-caused-to-fall were-given. Many
 dīh unā nāhī ulā-mā badhā ēkathā^h kari dēdhā nē
days passed not that-much-in all together having-made was-given and
 āghē muluk-mā phīrū gō, nē tā^h chhuṭā-hāthē pōtēō
a-far country-into to-journey he-went, and there riotousness-with his-own
 badhō paiḥō udāḍī lāikhō.¹ Jyār tō badhā^h kharchī
all pice having-squandered was-thrown. When he entirely having-expended
 rah^{nō}, tyār tiā muluk-mā bhārē dukāḷ paḍ^{nō}, nē tiyā tān
remained, then that country-in a-mighty famine fell, and to-him want
 paḍū lāgī. Tō gō nē tiā gām-nā ēk hērī māṇ^hhāē tā^h
to-fall began. He went and that village-of one citizen to-man near
 ranō. Tēṇē tāṇē khēt^{rā}-mā^h bhōṇḍē ohārū-lāg daw^{dyō}. Jē
remained. By-him his fields-into swine to-feed he-was-sent. What
 chhālē bhōṇḍē khāyathatē tē khāinē tānā pēt bhar^{tā},
husks swine eating-were that having-eaten his-own belly he-would-have-filled,
 tē puṇ tiā kōṇē dēdhē nāhī. Jyār tiā bhān āv^{nā}
that even him by-anyone was-given not. When to-him senses came
 tyār tī āikhā, 'māṇē bāh-nā badhā^h hālīā khāv^{nā} jaḍētāy,
then he said, 'my father-of all hired-servants to-eat is-got,
 nē wāw^{li} karētāy, nē mē bhukhē marētāy. Mē ūṭhī māṇē
and saving they-do, and I with-hunger am-dying. I, will-rise my
 bāh-nē tā^h jāī, nē ākhī, "bāhā, mē tuṇā nē
father-of near will-go, and will-say, "father, by-me thy and
 Par^{mē}harā^h pāp kadhā^h āy, mē tuṇō pōhō ākh^{wā}ḍu-nō kām^{nō} nāhī;
of-God sin done is, I thy son to-be-called worthy am-not ;
 mā tuṇā hālīā kānī rākh." Tī ūṭh^{nō} nē bāh-nē pāhē gō.
me thy hired-servant like keep." He arose and father-of near went.

¹ Gujarāṭī nākhyo.

[No. 41.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

DHŌḌĪĀ DIALECT.

(DISTRICT SURAT.)

SPECIMEN II.

A CONVERSATION BETWEEN A VILLAGE BANKER, HIS DHŌḌĪĀ DEBTOR, AND HIS EDUCATED SON.

- Dēw-chand. Alāō, Kik'lā Bhikhāriā.
Dēw-chand. Hulloo, Kiklā Bhikhāriā.
- Kik'lā. Kuṇ-āō, rā ?
Kiklā. Who-is-(it), O ?
- D. Ō tē mē, tūṇō hēt Dēw-chand. Bār ughāḍ nē
D. This verily I, thy banker Dēw-chand. Door open and
 hāhēr āw.
outside come.
- K. Kuṇ ? Hēt kā ? Ahñ, kā kām paḍ'nāñ kā
K. Who ? Banker (is-it) ? Ah, what business fell that
 uliē rāti-nō tuwñ āw'wñ paḍ'nāñ ?
at-so-much night-of to-thee coming fell ?
- D. Chāl, māṇā māg'nā rupiyā nē viyāj dē.
D. Come, my owed rupees and interest give.
- K. Tē kahā rupiyā tū māgō ?
K. Those what rupees thou demandest ?
- D. Āyāk,¹ chāliḥ rupiyā tuwñ bal dēwāy'ḍō tāṇā ;
D. Hear, forty rupees to-thee bullock was-caused-to-be-given of-that ;
 nē rupiyā hāt tūṇō bhāwā pannāwū lāg dēdhelā tō ; nē
and rupees sixty thy brother to-marry for were-given those ; and
 rupiyā viḥ tuwñ khāw'tiū dēdhelā tō ; ē badhā
rupees twenty to-thee for-subsistence were-given those ; these all
 miḥinō rupiyā dōḍh-hō lāw.
having-been-united rupees one-and-a-half-hundred bring.
- K. Mē tuwñ māṇō khēt'rñ-mñ-thī tū hārā bhāt dēdhelāñ ;
K. By-me to-thee my fields-in-from three hārās rice were-given ;
 tē kñ guā ?
those where gone ?

¹ The Marāṭhī aik.

D. Tāṇā rupiyā chāḷiḷ viyājā-mā gainā ; tō kharā.

D. *Of-them rupees forty interest-in went ; that true.*

K. Hē. Ulā badhā rupiyā daḷ mahinā viyājā-mā kā ?

K. *Wh. So many rupees ten months interest-in what ?*

D. Tūṇā Dōw-ḥam ḥaṭ rupiyā viyājā-mā vētāc. Tiyā-mā-thā

D. *(By-)thy God's-oath sixty rupees interest-in becomes. Them-in-from*
vīḷ rupiyā tūṇē chhūṭ mēy'li. Tū māṇō jūnō asāmi āhē,
twenty rupees to-thee remission was-allowed. Thou my old client art,
tē-thi.

that-from.

K. Rākh. Māṇō pōhā Raḍ'kā ḥādū dē. Ō bhaṇ'nēlō āē, nē

K. *Wait. my son Raḍkā to-call allow. He educated is, and*
tō hisāb gaṇī. Raḍ'kā. Jī-jī nāṇū tuwā vakhātē-wakhātē
he the-account, will-count. Raḍkā. Whatever moneys to-thee from-time-to-time

dēdhēlā, tī tūṇē ohōp'dā-mā jamā kadhōlā-bī kā nāi ?
were-given, those by-thee account-book-in credit made-are or not ?

D. Lē, jōnī ō tūṇō hisāb.

D. *Take, see this thy account.*

R. Tūṇē dēdhēli rakām jamā kadhēli kā āē ? Tū

R. *To-thee given sums credit made where is ? Thou*
khōṭā-khōṭā lakhinē āmā garib māṇ'ḥū ṭhagē. Tū
false-false-things having-written us poor men robbest. Thou

māgēh tē rupiyā paohāḷ būṭhā. Tū Phōjdārāē pāhē tē
mayest-claim those rupees fifty simply. Thou Police-officer near verily
chāl tuwā mālam padē.
come to-thee evident it-will-fall.

D. Chāl, rupiyā pachāḷ puṇ dē kā nāi

D. *Come, rupees fifty at-any-rate dost-thou-give or not*

dē ?

dost-thou-give ?

R. Paohāḷ tē-kharā mā pōch dē, nē tuṇā paiḥā chhēḍē

R. *Fifty truly to-me receipt give, and thy pice in-skirt*
bādh.

tie-up.

D. Raḍ'kā, tūē tē thōḍā lakh'tā. wāoh'tā ḥikh'nō.

D. *Raḍkā, by-thee verily in-a-little in-writing in-reading it-was-learnt.*

Māṭhē ghaṇō phāṭi-gōh kā ? Tumā nihāli-mā bhaṇ'bi
Therefore much bursting-thou-wentest what ? You schools-in having-taught

bhaṇ'binē ḥarkārē ī kōhā ūdhā karī-mēy'lā.
having-taught by-the-Government this how-much topsy-turvy has-been-made.

Tumī bhaṇ'jah tē āmu kā karū ?

You learn then ice what may-do ?

R.	Tumī	kar'jāh,	tahā	bhar'jāh.	Ḥarkārē	tō
R.	You	may-do,	that	you-may-gather.	By-the-Government	verily
	ājā-j	kadhā-āhē.				
	good-very	done-is.				

FREE TRANSLATION OF THE FOREGOING.

1. *Dēo-chand.*—Hullo! Kiklā Bhikhāriā.
2. *Kiklā.*—Who are you?
3. *D.*—I your Banker. Open the door and come out.
4. *K.*—Ho! Is it you Sēṭh? What brings you here so late at night?
5. *D.*—Well, bring the money you owe me with the interest.
6. *K.*—What amount do you want?
7. *D.*—Look here! ₹10 for the bullock I got you, ₹60 given to you for marrying your brother, and ₹20 given to you for subsistence. Bring ₹150 in all.
8. *K.*—What became of the 3 *hārās*¹ of rice I gave you from my fields?
9. *D.*—Well! I set off ₹10 on that account against the interest.
10. *K.*—Hum! So many rupees for interest of 10 months?
11. *D.*—I swear by your patron God that the interest amounts to ₹60; but I allow you a remission of ₹20 therefrom, as you are my old client.
12. *K.*—Wait! Let me call my son Raḍkā. He is educated and will cast up the accounts.
13. *Raḍkā.*—Have you credited in your account book the sums paid to you from time to time, or not?
14. *D.*—Sec. Here is the account!
15. *R.*—Where are the amounts paid credited?
You keep false accounts and cheat us poor people. Your due comes to simply ₹50. Just come to the police court and you will see.
16. *D.*—Well, do you want to pay ₹50 even or not?
17. *R.*—₹50, by all means. Pass a receipt and take your money.
18. *D.*—Raḍkā! As you have just learnt to read and write, have you got wind in your head, eh? What humbug has Government started by educating you? What shall we do when you take to real learning?
19. *R.*—You will reap what you sow. The Government has after all done the right thing.

¹ A *hārā* is the name of a corn measure. Twenty-one maunds = one 'big hārā,' and 7 maunds one 'small hārā.'

KŌNKAṆĪ.

The Kōnkaṇīs are a tribe which is found in the Nawsari Division of the Baroda State, the eastern part of Dharampur and Bansda in the Surat Agency, in the Surgana State, in Talukas Peint and Kalwan of district Nasik, and in Khandesh, especially in Pimpalner. The estimated numbers of speakers are as follows :—

Nawsari	5,613
Surat Agency	125,000
Surgana	9,000
Nasik	78,000
Khandesh	15,000
TOTAL	<u>232,613</u>

The Kōnkaṇīs consider themselves as superior to the Bhīls and say that their ancestors originally came from the Konkan. Their appearance resembles that of the Konkan Thākurs.

The Kōnkaṇī dialect is not uniform in all districts. As we proceed southwards it more and more approaches Marāṭhī, and in Dharampur and the southern part of Taluka Peint of Nasik it might with equal right be classed as a Marāṭhī dialect. The influence of Marāṭhī, in the form which that language assumes in the Northern Konkan, is, however, traceable everywhere, though the base of the Kōnkaṇī dialect is Gujarātī, or rather Gujarātī Bhīli.

There is a strong tendency to nasalize vowels. Thus, *āhā* and *āhā̃*, he is; *ra* and *rā̃*, a particle of frequent use in queries and exhortations. Compare the corresponding *rē* in the Magahī dialect of Bihārī (Vol. v, Pt. ii, p. 30).

The mixed character of the dialect is easily recognizable in the inflexional forms.

Thus the oblique form is usually identical with the base, as is also the case in Gujarātī. Occasionally, however, and especially in Dharampur, we find forms such as *mān^ssā-lā*, to a man.

The suffixes of the dative are *nā* and *lā*; those of the genitive *nā* and *chā*; thus, *bāhās-chā* and *bāhās-nā*, of the father. The suffix *chā* of the genitive does not, however, seem to occur in Nawsari. Similarly we find *ghōḍō* and *ghōḍā*, a horse, and so on.

'My' is *mā-nā* and *mā-jā*, or *mājhā*.

The past tense of finite verbs is usually formed as in Gujarātī Bhīli; thus, *giyū*, he went; *paḍnō*, he fell. Note that the neuter form ends in *ā̃* as in the Marāṭhī of the Konkan; thus, *sāṅgā̃*, it was said. Marāṭhī forms such as *jhālā*, he became; *mār^sla*, it was struck, however, are of frequent occurrence, especially in Dharampur and Nasik.

The future is formed as in Marāṭhī; thus, *kuṭin*, I shall strike; *ākhan*, I shall say.

The plural of the imperative is formed as in Marāṭhī; thus, *ghālā*, put ye.

The conjunctive participle is sometimes, especially in Nawsari, formed as in Gujarātī Bhīli, and sometimes as in Marāṭhī; thus, *karinē*, having done; *wāḷun*, having divided. In Bansda we also find forms such as *khāi-han*, having eaten; compare Khāndēsi *khāisan*, and the change of *s* to *h* in the Gujarātī Bhīli of Mahikantha.

It will not, however, be necessary to go into further details. It will be sufficient to give short specimens of the various forms of the dialect. The first specimen which follows is a version of the Parable of the Prodigal Son received from Nawsari. It is

comparatively free from Marāᅇhi elements. The second one is a short conversation between two Bhils received from Surgana, for which I am indebted to Mr. A. H. A. Simcox, I.O.S. It is more mixed up with Marāᅇhi. Mr. Simcox, however, states that this may to some extent be due to the fact that the young chiefs who assisted him in preparing it had been educated in Marāᅇhi schools.

The third specimen is the beginning of a version of the Parable of the Prodigal Son received from Dharampur. The Marāᅇhi element is here exceptionally strong. This may, however, be due to similar reasons as those just alluded to with regard to the Surgana specimen.

[No. 42.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌᅇĪ.

KŌŌKAᅇI DIALECT.

(NAWSARI, BARODA STATE.)

SPECIMEN I.

Ek māᅇus-nē	dōn	pōsā	hōtā.	'Tē-mā-nā	lāhānā-nē	bās-lā
<i>One man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-of</i>	<i>the-younger-by</i>	<i>father-to</i>
ākᅇᅇ,	'rupiā-nā	mā-lā	bhāᅇ dē.	Tēh-nē	tēh-lā	paīsā
<i>it-was-said,</i>	<i>'money-of</i>	<i>me-to</i>	<i>share give.'</i>	<i>By-him</i>	<i>them-to</i>	<i>money</i>
vēᅇᅇhī	dīdhā.	Thōᅇᅇā	dīs puᅇhī	lāhūnā	pōsā sārᅇᅇ	ēk*ᅇᅇᅇ
<i>having-divided</i>	<i>was-given.</i>	<i>A-few</i>	<i>days after</i>	<i>the-younger</i>	<i>son</i>	<i>all</i>
karinē	dus*rē	mul*k-māᅇ	giyā.	Tēnē	taᅇᅇ	majā-māᅇ
<i>having-made</i>	<i>another</i>	<i>country-in</i>	<i>went.</i>	<i>By-him</i>	<i>there</i>	<i>pleasure-in</i>
khōvī	dīdhā,	tāᅇᅇᅇ	tō	dēs-māᅇ	dukāᅇ	paᅇᅇnō.
<i>having-frittered</i>	<i>was-given,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>famine</i>	<i>fell.</i>
tē-nē	taᅇᅇ	aᅇᅇᅇᅇᅇ	paᅇᅇnī.	ᅇᅇᅇᅇ	tō	dēs-māᅇ-nā
<i>him-to</i>	<i>there</i>	<i>distress</i>	<i>fell.</i>	<i>Then</i>	<i>he</i>	<i>that</i>
taᅇᅇ	jāinē	rah*nō.	Tēnē	tēnā	pōtānā	khēt-māᅇ
<i>there</i>	<i>having-gone</i>	<i>lived.</i>	<i>By-him</i>	<i>his</i>	<i>own</i>	<i>field-in</i>
daw*dyō.	Jō	sᅇᅇ	bhūᅇ	khāᅇ*tāᅇ	tē-māᅇ-thī	pōtā-nā
<i>he-was-sent.</i>	<i>What</i>	<i>husks</i>	<i>swine</i>	<i>ate</i>	<i>that-in-from</i>	<i>his-own</i>
marᅇᅇjī	hōinī ;	paᅇ	kōnhī	tē-lā	kāᅇhī	dᅇᅇᅇ
<i>wish</i>	<i>became ;</i>	<i>but</i>	<i>anyone-(by)</i>	<i>him-to</i>	<i>anything</i>	<i>was-given</i>
hūᅇᅇyār	hōt,	tēwᅇᅇ	ākᅇᅇ	kē,	'mā-nā	bās-nē
<i>sensible</i>	<i>became,</i>	<i>then</i>	<i>it-was-said</i>	<i>that,</i>	<i>'my</i>	<i>father-to</i>
āᅇᅇs,	nē	bhāᅇᅇᅇ	paᅇ	khūb	āᅇᅇ ;	paᅇ
<i>are,</i>	<i>and</i>	<i>bread</i>	<i>also</i>	<i>much</i>	<i>is ;</i>	<i>but</i>
						<i>I</i>
						<i>indeed</i>
						<i>by-hunger</i>
						<i>dying-am.</i>

Mā aṭhīnē mā-nā bāsā-pā jēn nē tē-nē jāinē
I having-arisen my father-near will-go and him-to having-gone
 ākhan, "bā, may tunē āg'ḷ nē jug-nē āg'ḷ pāp
will-say, "father, by-me of-thee before and heaven-of before sin
 karyā hē Ātā tunā mī pōsā kahēwāū nāhī, mā-lā tunā
committed is. Now thy I son may-be-called not, me-to thy
 kamārā-mā-nā ēk gan." Nē tō uṭhīnē pōtā-nā bās-pā giyā.
servants-in-of one count." And he having-arisen his-own father-near went.
 Tō haju dūr hōtā tāhā tēnā bās-nē dīḥā; tē-nē dayā
He still distant was then his father-by he-was-seen; him-to pity
 ānī, nē tō dhāwdīnē bōchiē waḷgī giyā, nē tē-nē gōḷā
came, and he having-run neck-to having-stuck went, and him-to kisses
 dīdhā. Pōsā-nē tē-lā ākhā kē, 'bā, may tunē
were-given. The-boy-by him-to it-was-said that, 'father, by-me of-thee
 āg'ḷ nē jug-nē āg'ḷ pāp karyā hē, nē tunā pōsā nī
before and heaven-of before sin done is, and thy son not
 kahēwāū.' Bās-nē pōtānā hāḷī-nē ākhā kē,
I-may-be-called' The-father-by his-own servant-to it-was-said that,
 tumī bēs phaḍ'kū liyā nē ēlā-nō sādā, ēnā hāt-lā muddī
you good clothes bring and him-to put-on, his hand-to a-ring
 ghālā, āp'lā khāinē khaṣī hōiē. Kōm-kō mānā pōsā marī
put-on, we having-eaten merry shall-become. Because my son having-died
 gay'lā hōtā, tō pāsā jīv'tā hōinā; tō bhulī-gay'lā hōtā, tō jad'nā.
gone was, he again alive became; he lost was, he was-found.
 Nē āp'lā sārā majū kar'tā.
And we all merriment make.'

I wakhat tēnā mōṭhā pōsā khēt-mā hōtā, tō ghar-nē waṅgyē.
This time his eldest son field-in was, he house-of near
 pōhōchyā, tāhā tēnē nāch'tā tathā gātā āik'nē. Tēnē
arrived, then by-him dancing and singing was-heard. By-him
 ēk hāḷī-lā wāhārīnē sōdā, 'i kāy āhā?' Tēnē
one servant-to having-called it-was-asked, 'this what is?' By-him
 ākhā kē, 'tunā bhāu ānāh, tunā bās-nē mōṭhī mēj'bānī
it-was-said that, 'thy brother has-come, thy father-by a-great feast
 karīh, kēm-kē tēnā pōsā tē-nē jisā hōtā tīsā pāsā maḷ'nā.'
has-been-made, because his son him-to as was so again was-obtained.'
 Ē āikīnē tō rag'wāy'nō. Tē-lā ghar-mā ēu-lā mar'ji nāhī
This having-heard he became-angry. Him-to house-in come-to wish not
 hōtī. Tē-nē bās-nē bāhār einē sam'jāwyō; paṇ tē-lā
was. His father-by outside having-come he-was-persuaded; but him-to
 gōṭh ākh'tā bās-lā ākhā kē, 'hēd, mā hāḍā var'sā
story telling father-to it-was-said that, 'see, I so-many years

hōinā tarī tunī chāk'rī karīh, tunī bōlī may kōi-dī
 became yet thy service has-been-done, thy bidding by-me any-day
 chhōḍī nāhī. Tē-pan mānā dōstār-nē khuṣī karu-lā
 has-been-abandoned not. However my friend-to merriment make-to
 ēk lāhān bōk'ḍē paṇ nāhī dīdhā; paṇ ā tunā pōsā-nī
 one small goat even not was-given; but this thy son-by
 arām'chād-nī-sāthō tunā paisā khōyī dīdhā, tō ānā tāhā
 harlots-of-with thy money having-frittered was-given, he came then
 paṇ mōṭhī mēj'bānī kari.' Tēnō ākhā kā, ' pōsā tū
 even great a-feast was-made.' By-him it-was-said that, ' son, thou
 mānē-bārē dis'lā rēhēs, nē mānā i sārā tunā-j. Tu-lā
 me-of-with always livest, and my this all (is)-thine-certainly. Thee-to
 tō khuṣī hōi-lā jōijē, nē khuṣī karu-lā jōijē. Ō
 indeed gladness become-to is-proper, and merriment make-to is-proper. This
 tunā bhāu marī gay'lā, tō pāsā jīv'tā hōinā; nē bhulī-gay'lā,
 thy brother having-died was-gone, he again alive became; and lost-went,
 tō jad'nā.
 he was-found.'

[No. 43.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

SPECIMEN II.

(KONKANĪ DIALECT.)

A SHORT DIALOGUE.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

(STATE SURGANA.)

A.—Arā, tū kōn āhās, rā ?

A.—Hallo, thou who art, eh ?

B.—Mi bhil āhū.

B.—I bhil am.

A.—Tujā nāw kāy rā ?

A.—Thy name what eh ?

B.—Tānyā.

B.—Tānyā.

A.—Tū kōṭhā (or, kukaḍa) jātōs, rā ?

A.—Thou where (or, whither) goest, eh ?

B.—Mulhēr-lā jātuya.

B.—Mulhēr-to I-go.

A.—Mulhēr mahā lāmb āhā. Aṭha rāt-chī rāt rahāy,

A.—Mulher great distant is. Here night-of night stay,

(or was).

(dwell).

B.—Mā-la tataḍi-chā kām āhā. Ākhū māji aṭha khāyā-piyā-ohī

B.—Me-to urgency-of work is. Also my here eating-and-drinking-of

kāy sōirā ?

what convenience ?

A.—Mi karin yawasthā.

A.—I will-make arrangement.

B.—(Pan) tū kōn āhās, rā ?

B.—(But) thou who art, eh ?

A.—Mi athalā kāṭhyā āhū.

A.—I here-of stick-man am.

B.—Chāl-rā mā-la gharī ghēun.

B.—Go-then me-to to-home having-taken.

- A.—Arara, tū ta lāg'dā āhās rā, tu-lā kāy jhāla, rā ?
A.—Alas, thou then lame art eh, thee-to what has-become, eh ?
- B.—Mājē pāyāt kāṭā muḍ'lā (rut'lā) āhā. Aṭha dhāvī
B.—Mine in-foot a-thorn broken (pierced) is. Here a-barber
 āhā rā ?
is what ?
- A.—Hōy. Aṭha bēs (huṣār) dhāvī āhā. Tō udyā sakāḷ
A.—Yes. Here good (clever) barber is. He to-morrow morning
 tujā kāṭā kāḍhil.
thy thorn will-extract.
- B.—Aṭhun Mulhēr kitik (kōḍāk) lāmb āhā, rā ?
B.—From-here Mulher how-much (how-great) distant is, eh ?
- A.—Dahā kōs, isa pēnā.
A.—Ten kōs twenty miles.
- B.—Ababa, mā-la lāg'dyā-la hōḍā lāmb yōk disāt kasā jāwā-jil.
B.—Well, me-to lame-one-to so-great far one in-day how can-be-gone.
- A.—Tu-lā pāyī chālū-lā nīhī paḍat. Hā mārāg bhārī
A.—Thee-to on-foot walk-to not falls. This road great
 wāhat. Tu-la ekād-jan gāḍi-war bisūn ghēil.
is-borne. Thee-to someone carriage-on having-sat will-take.
- B.—Bēs, chal. Ap'lyā gharā jāṅṅ, ān (hārī)
B.—Well, proceed. Our-own to-house will-go, and (together)
 jēṅṅ.
will-dine.

FREE TRANSLATION OF THE FOREGOING.

- A.—Hallo, who are you ?
 B.—A Bhil.
 A.—What is your name ?
 B.—Tānyā.
 A.—Where are you going ?
 B.—To Mulher.
 A.—Mulher is very far off. Stay here for the night.
 B.—I have some urgent business there, and who would give me food here ?
 A.—I will.
 B.—But who are you ?
 A.—I am the watchman here.
 B.—Well, take me to your house.
 A.—Hallo, you are lame ; what is the matter ?
 B.—I have a thorn in my foot ; is there a barber here ?

A.—Yes, there is a good barber here. He will pull it out for you in the morning.

B.—How far is Mulher ?

A.—About ten kōs, or say twenty pēnā.¹

B.—How will a lame man as I am be able to walk so far in a day ?

A.—You will not have to walk. This road is much used for traffic. Somebody will let you sit in his cart.

B.—Well, let us go and dine at your house.

¹ A pēnā is the distance a man will go with a load on his head without resting. The people have no clear conception of distance and seldom use the word *lōs*.

[No. 44.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOḌI.

KŌNKAṆĪ DIALECT.

(DHARAMPUR, SURAT AGENCY.)

SPECIMEN III.

Ek-kōṇī māṇ'sā-lā dōn pōr'ghā hōtā; an tyānt'lā dhāk'lā-nī
A-certain man-to two sons were; and them-in-of the-younger-by
 āp'lō bahās-lā sāṅg'lā kī, 'bahās, mājhā wātā-chā il tō
his-own father-to it-was-said that, 'father, my share-of will-come that
 māl mā-lā dyā.' An tyā-nī padar-chī mil'kat tyān-lā
property me-to give.' And him-by his-own property them-to
 wātun dīli. An bahu dīwas na jhālū hōḍāt tē
having-divided was-given. And many days not passed in-that that
 dhāk'lā pōr'ghā-nī sagh'lā gōlā kēlā an bahu dūr dēsā-chī
younger son-by all collected was-made and very distant country-of
 wāt dhar'li; an taṭha wāt gōṭhīt padar-chī sagh'li mil'kat
way was-taken; and there bad living-in his-own all property
 nās'li; an tyā-nī jar sagh'lā khar'ohun ṭāk'lā tāhā
was-squandered; and him-by when all having-spent was-thrown then
 tē dēsāt mōṭhā kāḷ paḍ'lā, an tyā-lā aḍ'chaṇ paḍāo lāg'li;
that in-country great famine fell; and him-to difficulty to-fall began;
 an tē dēs-chā ēk jumidārāe taṭha jāun rahālā; an tyā-nī
and that country-of one citizen's there having-gone lived; and him-by
 tyā-lā sētāt ḍuk'rā chāru-lū dawāḍ'lā.
him-to in-the-field swine feed-to was-sent.

Naik'ḍī and Kōnkaṇī may be considered as the last links in the chain connecting the Bhili of Mahikantha with the broken Marāṭhī dialects of Thana. In Nasik Kōnkaṇī gradually merges into Khāndēśī, the principal language of Khandesh and the adjoining parts of Nasik, Buldana, and Nimar. Some Bhil dialects spoken in these districts are almost identical with Khāndēśī, and they will be dealt with in what follows:—

PANCHĀLĪ.

The Panchals, or brass-workers, of Buldana have been reported to speak a separate dialect called Panchāli. The number of speakers has been estimated at 560.

A version of the Parable of the Prodigal Son in Panchāli has been received from the Melkapur Taluka on the Khandesh border of Buldana. It exhibits a form of speech which, in many points, is related to Khāndēśī, though of a much more mixed nature.

The pronunciation is apparently the same as in Khāndēśī. It should, however, be noted that final *ā* and *ō* or *u* are frequently interchanged. Thus, *pōryā* and *pōryō*, a son; *tārā*, *tārō* and *tāru*, thy; *gayō* and *gayā*, he went; *hāt-mō*, on the hand; *āṅg-ma*, on the body, etc.

The inflexion of nouns differs from Khāndēśī in so far as there are no traces of the oblique plural ending in *s*; thus, *chāṅg^olyā mānus-na*, of good men.

The case of the agent is formed by adding *nō*, *na*, or *ō*; the dative by adding *na*; the locative by adding *ma*, etc. Thus, *bāp-nō* and *bāpō*, by the father; *mānus-na*, by the man, to the man; *wāwar-ma*, in the field. Note also *yē ritan*, in this way.

There is apparently no neuter gender. Compare *gānō aiku āi*, singing to-hear came; *pēḥ bharō as^otu*, he would have filled his belly; *i-na ēk nōkar-na puchī*, he asked a servant.

Pronouns.—‘I’ is *hū* as in Gujarātī and Mālvī; ‘my’ is *mārā*; ‘thy’ *tārā* and *tōrō*; ‘his’ *u-na*; ‘your’ *tumārō*, and so on. Note also *ō*, he; *u-na* and *tī-nā*, by him; *yē*, this; *yē-kyō*, to this; *jē*, who, etc.

The verb substantive is *chha* as in Gujarātī and the Khāndēśī of Nimar. *Chha* (or *chhā*) is used for all persons and numbers of the present tense. The past tense is, singular, 1, *hōtō*, or *tō*; 2, *hōtās*; 3, *hōtō*, *hōtā*, *ḥhō*, and *huyā*; plural, 1, *hōtō*; 2, *hōtā*; 3, *hōtā*.

The present tense of finite verbs is formed by adding *chha* to the old present; thus, *hū jāu-chha*, I go; *tu jāi-chha*, thou goest; *ō jāi-chha*, he goes. Other forms are *hū maras*, I die; *tu rahi-ch*, thou remainest; *ō āwas*, he comes; *hāmī mārū*, we strike; *hū mārās chhō*, I am striking.

The past tense is formed by adding the suffixes *ā* or *yā*; thus, *ō lāgyā*, he began; *gayō*, *gayā*, he went; *rahā*, he remained; *ō didu nahī*, that was not given; *hū tāri śēwā kari*, I did thy service, etc.

There are only a few instances of a future. Thus, *kawhas*, I will say; *mārūs*, I will strike; *hāin*, I shall be; *āpun ānand karō*, we shall make merry. The last mentioned form *karō* is probably simply the first person plural of the present. In *āpun khāi pī majā kari*, let us eat and drink and make merry, *kari* seems to correspond to the Khāndēśī future ending in *ī*.

The verbal noun is formed as in Khāndēśī. Thus, *suk^owā*, to say; *karāwā* and *karwā-nā*, to make; *aḍ^ochan paḍyā lāgī*, distress began to arise. In *poshākh āṅg-ma nēl^onō*, put a cloth on his body, the form ending in *nō* seems to be a future participle passive, corresponding to Marāṭhī forms ending in *vā*.

The conjunctive participle is formed as in Khāndēśī. Thus, *wāḥī*, having divided; *achīn*, having been; *karīn*, having done. Note also *aikiyē*, having heard, where the suffix *ē* of the case of the agent has been substituted for *n*.

The specimen which follows will probably be sufficient to give an idea of the character of the dialect.

[No. 45.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHILŌḌĪ.

PANCHĀLĪ DIALECT.

(MELKAPUR TALUKA, DISTRICT BULDANA.)

Ēk mānus-na bē pōryā hōtā. Nānhō pōryā bā-na kaichha
One man-to two sons were. The-younger son father-to says
 kī, 'bā, mārū hiśā-nī dhan-daw'lat ma-na da.' Bāp-nē
that, 'father, my share-of wealth-property me-to give.' Father-by
 bēwa-na bī wāṭī didī. Thōdyā-ch din-tī nhānhō
the-both-to even having-divided was-given. A-few-only days-after the-younger
 pōryā sam'dhī jin'gānī dēs-par lē gayō. Wa whā
son all property another-country-to having-taken went. And there
 tī-nē ohain-bājī karin it'ī bī udāi nākhi;
him-by merry-making having-made so-much even having-squandered was-thrown;
 u-na sam'da paisō yē ritan kharoh hui gaya, maṅg ō
him-by all money this in-manner spent having-been went, then that
 das-ma mōṭō kāl paḍyā. Maṅg u-na ghañī aḍ'ohan
country-into great famine fell. Then him-to great difficulty
 paḍyā lāgi. Maṅg ēk nāghar gayā rahā. Maṅg ō mānus-nē
to-fall began. Then one (to-)citizen he-went lived. Then that man-by
 āp'lu wāwar rākh'na mēlē-chha. Whāñ ō mānus-na ḍuk'rē khāi
his-own field to-watch he-put-is. There that man-by by-swine having-eaten
 nākhīs kōṇḍā-par khuśī-tī pēṭ bharē as'tu, ō kōṇā
left husks-on willingly belly filled might-have-been, that by-any-one
 u-na didu nahi. Tawānā ḍōlā ugh'dyā, tawā ō āp-nē suk'wā
him-to was-given not. Then eyes opened, then he to-himself to-say
 lāgyā, 'mārā bāp-nā kit'nu naukar-kan purī uryā
began, 'my father-of how-many servants-near having-been-enough it-was-saved'
 paṅ hū bhukki maras. Mhārā bāp-kan jāi kawhas kī, "bā,
but I hungry die. My father-to having-gone I-will-say that, "father,
 hū tumārō wa Dēw-nā ghanā gunhāgār chha. Hū tārā pōryā kawhū-nā
I your and God-of great guilty am. I thy son be-called-to

barābar nahi. Ātā ma-na ina-upar mōl^{*}kari-nigata wagāw."'
fit am-not. Now me-to hence-forth a-hired-servant-like treat."
 Yawā ichār karin maṅg āyō. U-na bāp-ti dur-ti
Thus a-thought having-made then came. Him-to father-from far-off-from
 juī u-na dayā āwas, u-na bēṭā-na gaḷ-ma miṭi māri
seeing him-to pity comes, him-by son-to the-neck-on embracing was-struck
 u-na bōkā lidā. Pōrē bāp-na kayēchha, 'bā, ma-na Dēw-nō
him-by a-kiss was-taken. Son father-to said, 'father, me-by God-of
 wa tōrō ghanō ap^{*}rukḥ kari; ātā tūru pōryā kawā-nā barābar
and thine great fault was-made; now thy son be-called-to fit
 nahi.' Bāp-na chāk^{*}rā-na kawhū ki, 'chāng^{*}lō pōshūkh thāt-ti
I-am-not.' Father-by servants-to it-was-told that, 'good a-dress state-with
 āng-ma mēl^{*}nō; hāt-mō āng^{*}ṭi, pag-mō jōḍō ghāl, kahi, āj
on-body should-be-put; on-hand a-ring, on-foot a-shoe put, having-said, to-day
 āpun khāi-pīi majā kari. Mārō bēṭō āj-kanti
we having-eaten-and-drunk merriment shall-make. My son to-day-until
 gayō samaj^{*}tā-thā, āj phiri āyō; jō nahi huy^{*}tō, tō
was-gone I-was-understanding, to-day back came; who not existed, he
 āj sāp^{*}dyō.' Mhun ānand karāvā lāgyā.
to-day is-found.' Therefore joy to-make they-began.

Mōṭō pōryō wāwar-ma hōtō. Ghar-kan āyō, ghar-mā chālyō
The-elder son in-field was. House-near came, the-house-in went
 nāoh tamāśā gānō bajāw^{*}nō aiku āi. Yaju i-na ēk nōkar-na
dancing show singing music to-hear came. And him-by one servant-to
 puchi. Naukar kaiōhba, 'tārā nānhā bhāi āyō-ohba. Ō
it-was-asked. The-servant says, 'thy younger brother come-is. He
 khusālinī phiri āyā, bāpē khāwā karita.' Yē aikiyē
safe-and-sound back came, by-father a-feast is-made.' This having-heard
 u-na rāg āyō, wa ghar-ma nā-jāy. U-na bāp bāhēr
him-to anger came, and house-into not-could-go. His father out
 āyō wa u-nyā in^{*}tyā kar^{*}wā lāgyā. Ō pōayā bāp-kan kawā
came and his entreaties to-make began. That son father-to to-tell
 lāgyā, 'bā, hū āj-kan-ti it^{*}lā waras tāri śēwā kari, tārā
began, 'father, I to-day-till so-many years thy service did, thy
 hukūm bhāgyō nahi, yōw^{*}ḍu aohina tu-na ma-na wa mārā
command was-transgressed not, such being thee-by me-to and my
 dōs-na chāin kar^{*}wā-nā ēk bōk^{*}ḍu bī dida nahi. Ō
friends-to merriment to-make one kid even was-given not. This
 nāhānā tārā pōryā-nē sam^{*}dī paisō chāin^{*}bājī-na uḍāi-nākhī, ō
younger thy son-by all money riotous-living-with was-squandered, he
 āyō tari u-na mēj^{*}wānī kari.' Yē-kyō bā kavhā lāgyō, 'pōryā,
came yet him-to a-feast is-made.' This-to father to-tell began, 'son,

tu mārā jawaḷa-oh rahich, jē māra chha tē tāra chha. Apun
thou my near-verity livest, which mine is that thine is. We
 ānand karō hē yug hōtē. Tārō bhāi marō thō, jītā huyā;
joy should-make this proper was. Thy brother dead was, alive became;
 harāi gayū-thū, tō āj sūp'dyā.
lost gone-was, he to-day is-found.'

RANĀWAṬ.

This dialect is spoken by the Khiste Brāhman̄s of the Burhanpur Tahsil of Nimar. The number of speakers has been estimated for the use of this Survey at 500.

Ranāwaṭ is, in all essential points, identical with the current Khāndēśī of the Burhanpur Tahsil. The following peculiarities should be noted :—

Final vowels in postpositions are often dropped; thus, *tyāl* and *tyā-lē*, to him; *jamān* for *jamā-nā*, of the property.

N is often cerebral; thus, *mā-ṇā*, my.

Note also the *y* in forms such as *ghar-myā*, in the house; *lāgyā* and *lāgā*, he began, etc.

There are no traces of the oblique plural form ending in *s*. A form ending in *āt* or *hāt* seems to be used instead; thus, *majūr-hāt-lē*, to the servants; *lōkē-hāt-nī gardz*, a crowd of people; *chhōk^rryāt-lē*, to the daughters. The suffix of the case of the agent is *ē*; thus, *bāpē*, by the father. Note also the postposition *warā-mē* in *suddhī-warā-mē*, on his senses; *tyā-ṇī warā-mē*, thereupon. The suffix *ṇī* in *tyā-ṇī* in the last instance is the usual oblique form of the genitive suffix.

The plural of strong masculine bases ends in *ā*; thus, *ghōḍā*, a horse and horses.

With regard to pronouns we may note the plural forms *tyā-ṇā*, their; *tyāt-lē*, to them, etc.

The verb substantive is *chhau*, I am, second and third persons *chhē* or *chha*; plural, 1, *chhējēchh*; 2 and 3, *chhētēchh*. The past tense is *chhā* and *thā*, used for all persons and numbers.

Similarly *chh* is used in the present tense of finite verbs instead of Khāndēśī *s*; thus, *mārachh* and *mār^rchha*, I, thou, or he, strikes; plural, 1, *mār^rjēchh*, 2 and 3, *mār^rtēchh*. In the plural forms the final *chh* is often, in all such forms, replaced by *ch*; thus, *tyā mār^rtēch*, they strike.

The past tense is formed as in Khāndēśī. Note, however, the forms ending in *yā*; thus, *lāgā* and *lāgyā*, began; *puchya*, it was asked.

'To strike' is given as *mār^rwa*, and the future of that verb is, singular, 1, *mār^rsū*; 2, *mār^rsī*; 3, *mār^rai*; plural, 1, *mār^rsū*; 2, *mār^rsō*; 3, *mār^rti*.

Note finally the form *hhuṣī manāwa*, let us make merry.

In all essential points, however, the specimen which follows will show that Ranāwaṭ closely agrees with ordinary Khāndēśī.

[No. 46.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌPĪ.

RANĀWAṬ DIALECT.

(BURHANPUR TAHSIL, DISTRICT NIMAR.)

Kōṇī-ēk manus-lē dōn	chhōk ^r rā chhā.	Tyā-mā-thī	nhānā	bāp-lē
<i>A-certain man-to two</i>	<i>sons were.</i>	<i>Them-in-from the-younger</i>	<i>the-father-to</i>	
mhap ^r wā lāgā,	'bābā,	jō-kāhī	jamān	hissā māṇī
<i>to-say began,</i>	<i>'father,</i>	<i>what-ever</i>	<i>of-property</i>	<i>share my share-into</i>

yē tō dē.' Phiri tyāyē tyāt-lē jamā wātī dinī.
comes that give.' Then by-him them-to property having-divided was-given.

Phiri thōdā dis-thī nhānā chhōk'rā aw'ghī jamā-karinē dūr
Then few days-after the-younger son all having-collected far

dēs-lē chāl'nū gyā. Añkhō tētha udhaḷ-haṇḍī karinē pās-nī
a-country-to going went. And there spendthriftness having-done near-of

jamā khōi dinī. Phiri tyāyē aw'gha khar'chi-tākya-
property having-squandered was-given. Then by-him all had-been-expended-

bād tyā dēs-majhār kāḷ paḍyā, tyānī-thī tyāl mōṭhī aḍ'chaṇ
after that country-into famine fell, of-that-from to-him great difficulty

paḍ'wā lāgī. 'Tarāṇ tō tyā dēs-mā-nā ēk bhalā-māṇas-pāsē jāinē
to-fall began. Then he that country-in-of one gentleman-near having-gone

rāh'nā. Tyāyē tē tyāl ḍukkar charāwāl āp'nā khēt-majhār
remained. By-him then to-him swine to-graze his-own field-into

pāṭhavya. 'Tarāṇ ḍukkar jyā phōṭ'rā khāt tyā-nī-warā-mē tyāyē ap'ṇa
he-was-sent. Then the-swine which husks eat them-with by-him his-own

pēṭ bharawa asa tyāl wāṭ'na; añkhō tyāl kōṇi kāhī
belly should-be-filled so to-him it-appeared; and to-him by-any-body anything

dina nāhī. Phiri tō śuddhi-warā-mō yēinē mhaṇ'wā lāgā ka,
was-given not. Then he senses-on having-come to-say began that,

'mānā bāp-nā kaṭ'lāk majūrhāt-lē pēṭ bharinē bhākar ohhē.
'my father-of how-many servants-to belly having-filled bread is.

Añkhō mī bhuk-thī maraohh. Mī uḥhīnē āp'nā bāp-nī
And I hunger-with am-dying. I having-arisen my-own father-of

taraph jāśū āṇi tyāl mhaṇ'sū, "arē bāp, mī ākāś-nī viruddh
towards will-go and to-him will-say, "O father, by-me heaven-of against

wa tuṇī samōr pāp kyē chha. At-pās-thī tuṇā ohhōk'rā mhaṇ'wān
and of-thee before sin done is. Henceforth thy son to-be-called

lāyak rāh'nā nāhī. Āp'nā ōkhāda majūr pramāṇē māl thaw."'
worthy I-remained not. Thy-own one servant like to-me keep."'

Phiri tō uḥhīnē āp'nā bāp-nī taraph gyā. 'Tarāṇ tō dūr
Then he having-arisen his-own father-of towards went. Then he far

ohhē aṭ'lā-majhār tyā-ṇā bāp-lē tyāl jōinē, pēṭ-majhār khaḷ-baḷī
was in-the-meanwhile his father-to him having-seen, the-heart-in compassion

wana, añkhō tyāyē tyā-nī gaḷā-majhār daw'ḍinē bilag'nā nē tyā-ṇā
came, and by-him his the-neck-on having-run it-was-clung and his

makū linā. Phiri chhōk'rā tyāl mhaṇ'wā lāgā, 'bāp, ākāś-nī
kiss was-taken. Then the-son to-him to-say began, 'father, heaven-of

viruddh wa tuṇī samōr mī pāp kyē chha; añkhō at-pās-thī tuṇā
against and of-thee before by-me sin made is; and henceforth thy

ohhōk'rā mhaṇ'wā lāyak mī rāh'nā nāhī.' Paṇ bāpū āp'nā
son to-be-called worthy I remained not.' But by-the-father his-own

nōkar-lē ākhē, 'chōkhaṭ aṅgar'khā āṇinē yāl ghāl, aṅkhō
servant-to it-was-told, 'good a-coat having-brought to-this put, and
 tyā-nā hāt-myā aṅg'thī wa pāy-mā jōḍā ghālā; phiri āpaṇ khāinē
 'his in-the-hand a-ring and in-the-feet shoes put; then we having-eaten
 khuṣī manāwa. Kā-kī au mānā chhōk'rā mari gyē ohhā,
happy should-become. Because this my son having-died gone was,
 tō phirinē jītā jāyā; wa khōwāi gyē ohhā, tō pāv'nā.' Tarāṇ tyā
he again alive became; and lost gone was, he is-found.' Then they
 khuṣī manāwā lāgyā.
merry to-become began.

Tarāṇ tyā-nā mōṭhā chhōk'rā khēt-myā ohhā. Phiri tō yēinē
Then his eldest son the-field-in was. Then he having-come
 ghar-nī pāsē yēta-oh tyāyē wājā-gājā nē nāch aikyā.
house-of near coming-immediately by-him playing-singing and dancing was-heard.
 Tarāṇ naukar-myā-thī yēk-lē tyāyē balāinē puohhya, 'āi kāy
Then the-servants-in-from one-to by-him having-called it-was-asked, 'this what
 ohhē?' 'Tyāyē tyāl ākhya kī, 'tu-nā bhāu wanā ohhē. Aṅkhō
is?' By-him to-him was-told that, 'thy brother come is. And

tō tuṇā bāp-lē hāsi-khuṣī miḷ'nā, yāṇi-thī tyāyē mōṭhī paṅgat
he thy father-to safe-and-sound was-obtained, therefore by-him great a-feast
 kai ohhā.' Tarāṇ tō ghussā hōinē majhār jāy-nāi. Yā-ṇi-thī
made is.' Then he angry becoming inside would-not-go. Therefore

tyā-nā bāp bhāir yēinē tyāl sam'jāwā lāgyā. Paṇ tyāyē
his father out having-come to-him to-entreat began. But by-him

bāp-lē jāwāb dinā kī, 'jōy, mi aṭ'lā warsē tuṇī chāk'ri
the-father-to answer was-given that, 'see, I so-many years thy service
 karachh, aṅkhō tum-ṇī ādnyā mi kadhī tōḍī nāhī,
am-doing, and your order by-me at-any-time was-broken not,

phiri mi mānā sōbati-bar'bar ramawa mhaṇinē
on-the-other-hand by-me my friends-with it-should-be-feasted having-said

tyūyē māḷ kadhī bak'ra suddhā dinha nāi; nē jyāyē tuṇī
by-thee to-me ever a-goat even was-given not; and by-whom thy

jamā kas'hin-bar'bar khāi ṭākī tō āu tuṇā chhōk'rā
property harlots-with having-devoured was-thrown that this thy son

wanā tē tū tyāṇi-karat mōṭhī paṅgat kai chha.' Tarāṇ tyāyē
came then by-thee of-him-for great a-feast made is.' Then by-him

tyāl mhanya, 'chhōk'rā, tū sadā māṇi-bar'bar rāhachh; aṅkhō māṇī
to-him was-said, 'son, thou always me-with art-living; and my

sarw jamā tuṇi-ch ohhē, paṇ hāsi wa khuṣī karavi ai
all property thine-only is, but pleasure and delight should-be-made this

jarūr ohha; kārāṅ kī, au tuṅā bhāu marī gyē ohhā, tō
necessary was; because that, this thy brother having-died gone was, he
 phirinō jītā jāyā; wa khōwāī gyē ohhā, tō pāvī-gyā.
again alive became; and lost gone was, he has-been-found.'

Bhīls are the principal inhabitants of the Surgana State and of the northern part of Nasik, and they are also found in the Dangs State. Their dialect is very closely related to Khāndēśī. It will be sufficient to draw attention to a few points.

There is a tendency to clip final vowels; thus, *tyā-n* and *tyā-na*, by him; *may mar*, I die.

ṽ is dropped before *i*, *ē*, and *y*; thus, *istu*, fire; *is*, twenty; *yapār*, business.

The inflexion of nouns is, broadly speaking, the same as in Khāndēśī. Note, however, the dative suffix *ta*. Thus, *ābās-nā*, of the father; *ohākaras-ta*, to the servants; *pāṭil-nī ghar*, at the Patil's house. The sense of gender is weak. Thus, we find *hai* (fem. and n.) *dīwas* (m.), this day; *sampatti wāṭi dinā*, property having-divided was-given.

The present tense of the verb substantive is formed as follows:—

Singular, 1. <i>āsa</i> , or <i>sāṁsa</i>	Plural, 1. <i>āsat</i> , <i>sat(as)</i>
2. <i>āsa(s)</i> , <i>sās</i>	2. <i>āsat</i> , <i>sat(as)</i>
3. <i>āsa</i> , <i>sa</i>	3. <i>āsat</i> , <i>sat(as)</i>

The present tense of finite verbs is formed as in Khāndēśī; thus, *māras*, plural *mār^rtas* from *mār^rnā*, to strike. We, however, also find forms such as *jās*, we, or you, go; *jāt*, they go; *bharat*, they fill.

The past tense is formed as in Khāndēśī; thus, *rahinā*, he remained; *lāgā*, he began; *gayōl* and *gayēl*, he had gone, etc. Marāṭhī, or mixed Marāṭhī, forms are *lāg^lla*, they began; *jāy^llā*, they were; *wan^llā*, they came, etc.

The active and the passive constructions are sometimes confounded. Thus, *mul sāṅg^{nu}*, the-son it-was-said, the son said. The impersonal passive construction is sometimes used with neuter verbs, as also occurs in Rājasthānī. Thus, *tyān gayā*, by-him it-was-gone, he went.

The future agrees with Khāndēśī. Thus, from *mār^rnā* to strike:—

Singular, 1. <i>mār^rsū</i>	Plural 1. <i>mār^rsū(t)</i>
2. <i>mār^ris</i> , <i>mār^rśi</i>	2. <i>mār^rsāl</i> , <i>mār^rśāt</i>
3. <i>mār^ri</i> , <i>mār^raī</i>	3. <i>mār^rtī</i> , <i>mār^rthīn</i>

Other forms will be easily recognized as identical with, or corresponding to, those used in Khāndēśī.

I am indebted to Mr. A. H. A. Simcox, I.O.S., for an excellent specimen of the Bhil dialect of the northern part of Nasik, about Malegaon.

[No. 47.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I. C. S., 1899.)

Ēk mānas-ta dōn āṇḍōr jay^{lā}. Dhāk^{tā} mul bāp-ta
 One man-to two sons became. (By-)the-younger child the-father-to
 sāng^{nu}, 'bābā, mani wāt^{ni-nā} kā māl yēi tō dyā.' Maṅg
 it-was-said, 'father, my share-of what property will-come that give.' Then
 tyā-na tyās-lā sampatti wāṭi dinā. Maṅg dhāk^{lā} āṇḍōr
 him-by them-to property having-divided was-given. Then the-younger son
 thōḍē diwas-ma sampatti gōlā. kari mulukh-ma gayā ān tai
 a-few days-in property together having-made a-country-in went and there
 tyān udhaḷē-panā-ma wāgi-sana āpⁿⁱ sampatti uḍāi dinā.
 by-him extravagance-in having-lived his-own property having-squandered was-given.
 Maṅg sag^{lā} paisā sari gayā-ta, tai bbāri dushkāl
 Then all money having-been-exhausted gone-was, then a-heavy famine
 paḍ^{nā}; tyā-muḷē tyāt khāwā-ni aḍ^{chaṇ} paḍ^{nī}; tawā tō ēk
 fell; on-that-account to-him eating-of difficulty fell; then he one
 pāṭil-nī ghar jāi rahinā. Tyān tyā-ta duk^{rē} chār^{wa-ta}
 Pāṭil-of to-the-house having-gone remained. By-him him-to swine graze-to
 wāwar-ma dawāḍ^{nā}; tawā jē dukar kaoh^{rā} khāū lāg^{lā} tyā-war
 field-in he-was-sent; then what the-swine rubbish to-eat began that-upon
 tō pōṭ bharāwā asa tyāt wāt^{nā}, tari kōṇi tyā-ta
 indeed belly should-be-filled so to-him it-seemed, still (by-)any-one him-to
 dinā-nā. Tō suddī-war wanā ān mhaṇ^{wā} lāgā, 'mani bāp-nī
 was-given-not. He senses-on came and to-say began, 'my father-of
 ghar kaik pōṭ bharat ān may bhukē mar. May āthēn
 at-the-house several belly fill, and I with-hunger die. I here-from
 jāsu bāp-ta sāng^{su} ki, "may Dēw-ni ghar ān tuni ghar
 will-go father-to will-say that, "I God-of in-the-house and thy in-house
 chōri kar^{nōl}," asa sāng^{su}, "āj-pāśi mā-ta āṇḍōr sār^{kā} lēkhū
 theft did," so will-say, "to-day-from me-to son like to-consider
 nakō. Nōkarī lōk-ni sār^{kā} mā-ta ṭhēw." Maṅg tyān
 is-not-proper. Servant people-of like me-to keep." Then by-him
 ābās-tāwa gayā. Maṅg ābās-na tyā-ta jōi-sana mōṭhā kan^{walā}
 the-father-to was-gone. Then the-father-by, him-to having-seen great compassion
 wani, tyā-na dhāi-sana tyā-nī gaḷā-ta miṭhi mār^{nā} ān tyā-nā muku
 came, him-by having-run his neck-to embracing was-struck and his kiss

linā. Tō mhaṇ^{wā} lāgā ki, 'bābā, may Dēw-ni ghar ān
was-taken. He to-say began that, 'father, I God-of in-the-house and
tunī ghar ohhōri kar^{nōl}, āj-pāśī mā-ta āṇḍōr sār^{kā} lēkhū
thy in-house theft did, to-day-from me-to (thy) son like to-consider
nakō.' Maṅg bāp-na ohākaras-ta sāṅ^{nā} ki, 'uttam kuḍ^{chā}
is-not-proper.' Then the-father-by servants-to it-was-said that, 'best a-coat
āni-sana yā-ta ghālā, yā-na hāt-ma āṅgōṭhī ān pāy-ma pāyatana
having-brought him-to put, his hand-in a-ring and feet-in shoes
ghālāwāt dyā, maṅg āpun jāi-sana majā karū; kāran manā
to-put give, then we having-gone merriment will-make; because my
āṇḍōr mari gaēl, āni jītā jayā; ān dauḍi gayōl ta,
son having-died had-gone, and alive became; and having-been-lost gone was,
sāpad^{nā}.' Tawā tē lōk harś karū lāg^{nat}.
is-found.' Then they people joy to-make began.

Tawā tō waḍil āṇḍōr wāwar-ma. āstōl. Maṅg tō ghar-jawaḷ gayā,
Then indeed eldest son field-in was. Then he house-near went,
maṅg tyā-ta wājā ān nāch aikū wanā. Maṅg tyā-na ohākar-ta
then him-to music and dancing to-hear came. Then him-by a-servant-to
hāk mār^{nā}, tyā-ta maṅg ichārū lāg^{nā}, 'hai kā āsa?' Chākar
call was-struck, him-to then to-ask he-began, 'this what is?' The-servant
tyā-ta sāṅ^{nā}, 'tunā bhāus wanā āsa, ān tunī bāp-ta suk^{lik} miḷ^{nā}
him-to said, 'thy brother come is, and thy father-to in-safety was-met
majē yā-karītānā hai jēwanāwaḷ āsa.' Maṅg tō rāgī bhari
therefore on-this-account this feast is.' Then he with-rage having-filled
ghar-mā jāwā-nā lāgā. Majē maṅg tyā-nā bāp bhāhēr yēi-sana
house-in to-go-not began. Therefore then his father out having-come
sam^{jād}^{wā} lāg^{nat}. Tawā tyā-na ābās-ta utār dinā ki, 'it^{kā}
to-remonstrate began. Then him-by the-father-to reply was-given that, 'so-many
diwas may ohākarī karū lāg^{nōl}, ān tum-nā kahyā mōḍī-sana may gayā
days I service to-do began, and your saying having-broken I went
nā, tari sōb^{tī} wanalā tar tyās-ta kadhī-tari kar^{ḍū} dinā-sa-nā; ān
not, still friends if-came then them-to ever-even a-kid given-was-not; and
hai tunī jin^{gi} kaj^{bin} barōbar uḍāi dinā ta tyā-ta mōṭhi
this thy property harlots with having-squandered given was him-to a-great
jēwanāwaḷ kar^{wā}-ta lāg^{nā}.' Tawā bāp-na tyā-ta utār dinā ki,
feast to-make began.' Then the-father-by him-to reply was-given that,
'hai jin^{gi} jāwa tu mā-pa āsas tāwa tunī-oh āsa; pan harś wa
'this property as-long thou me-with art so-long thine-alone is; but joy and
ānand kar^{wā}-nā hai diwas āsa; kāraṇ ki hau tunā bhāūs mari
mirth making-of this day is; because that this thy brother having-died
gayōl, hau jītā jayā āsa; ān hau dauḍi gayōl ta, sāpad^{nā}.'
gone, this alive become is; and this having-lost gone was, is-found.'

BĀG[^]LĀNĪ OR NAHARĪ.

This is the dialect of the ancient kingdom of Baglan, comprising the present Taluka of Satana and parts of Malegaon, Kalwan and Pimpalner. The name Nahari is stated to be a corruption of Nyahaḍī, a name given by the people along the Tapi to those who live along the small mountain rivers in Baglan. Nahari, therefore, probably means 'river-language.'

It has been returned as a separate dialect from the Peint Taluka in Nasik and from the Surgana State. The following are the revised figures:—

Nasik	. . . . .	10,000
Surgana	. . . . .	3,000
TOTAL	. . . . .	<u>13,000</u>

In the south of Peint Taluka the dialect gradually merges into Marāṭhī. In the north it becomes more and more like Khāndēśī, and may be considered as a form of that language. I am indebted to Mr. A. H. A. Simcox, I.C.S., for two specimens, both prepared in Baglan. The first is a version of the Parable of the Prodigal Son, only the first few lines of which have been reproduced. The second is a conversation between a villager and a wayfarer.

The Brāhman̄s of Khandesh are said to be able to understand Bāg[^]lānī without difficulty, and the dialect does not differ much from Khāndēśī. We may only note forms such as *mī sēūs*, I am; *tū śās*, thou art; *āmi śijēs*, we are; and the imperative of verbs ending in *ā*, which add *y*; thus, *ḍāy*, go; *khāy*, eat, etc.

[No. 48.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILOḌĪ.

BĀG[^]LĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

SPECIMEN I.

(A. H. A. Simcox, Esq., I.C.S., 1899.)

Ēk bāp-lō dōn āṇḍōr ḍzayūt. Tyā-maḍzhār dhāk[^]lā āṇḍōr mhaṇē, 'bābā
One father-to two sons were-borne. Them-among younger son said, 'father
rē, jī jīn[^]gī sē tyā-maḍzhār ma-nā nīmē wāṭā sō tō ma-nū mā-lō
O, what property is that-in my half share is that mine me-to
wāṭā pāḍī dē.' Maṅg bāp-nī nīmē-nīm wāṭā pāḍī
share having-felled give.' Then the-father-by half-and-half shares having-caused-to-fall
didhī Maṅg thōḍā diwas rāhī-sanī dhāk[^]lā āṇḍōr sam[^]dī jīn[^]gī
was-given Then few days having-stayed the-younger son all property
ḍzamā karī-sanī dūr mul[^]khāt nighī gayā. Maṅg taṭhē ḍzāi-sanī
together having-made far to-country having-started went. Then there having-gone
chikkōrēpaṇē-khāl āp[^]lā wāṭā uḍāi didhā.
wastefulness-under his share having-squandered was-given.

[No. 49.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

BAG⁴LĀNĪ OR NAHARĪ DIALECT.

(BAGLAN, DISTRICT NASIK.)

(A. H. A. Simcox, Esq., I.C.S., 1890.)

SPECIMEN II.

A.—Arē, tū kōṇ śās?

A.—O, thou who art?

B.—Mi Bhil⁴dā śēūs.

B.—I a-Bhil am.

A.—Tu-nā nāw kāy?

A.—Thy name what?

B.—Tānyā śē.

B.—Tānyā is.

A.—Tū kōṭhē dzās-rē?

A.—Thou where goest-O?

B.—Mulhēr dzās.

B.—To-Mulher I-go.

A.—Mulhēr dūr śē. Rāt-nā-rāt aṭhē rahāy.

A.—Mulher far is. Night-of-night here stay.

B.—Mā-lē dzarūr-nā (or, dzal⁴di-nā) kām śē. An ma-nī khāwā-piwā-nī

B.—Me-to necessity-of (or, haste-of) work is. And my eating-drinking-of

kāy tadz⁴vidz?

what arrangement?

A.—Mi tadz⁴vidz lāi dēsū.

A.—I arrangement having-put will-give.

B.—Kā-rē, tū kōṇ śās?

B.—What-O, thou who art?

A.—Mi aṭhi-nā watan⁴dār dzāg⁴lyā śēūs.

A.—I here-of hereditary watchman am.

B.—Bar śē. Mā-lē ghar lai tsāl.

B.—Well is. Me-to to-house having-taken go.

A.—Kāy-rē, tū tē laṅ⁴dā śās? Tu-nē pāy-lē kāy dzāyā?

A.—What-O, thou then lame art? Thy foot-to what happened?

B.—Ma-nā pāy-lē kāṭā muḍā. Aṭhē nhāi śē kā?

B.—My foot-to thorn broke. Here barber is what?

A.— Śē, aṭhē tsāng^{lā} nhāi śē. Tō sakāl (din-ugē) tu-nā
A.—There-is, here good barber is. He in-the-morning (at-day-break) thy

kāṭā kāḍhī dēi.
thorn having-pulled will-give.

B.— Aṭhēn Mulhēr kit^{lā} dūr śē?
B.—From-here Mulher how far is?

A.— Hōi dāhā-ēk kōs.
A.—It-may-be ten-some kos.

B.— Ababa, ma-nā sār^{kḥā} laṅ^{dā}-wari it^{lā} dūr ēk rōdzāt kasa
B.—Alas, me-of like lame-from so-much far one in-day how
 dzāwai?

will-it-be-possible-to-go?

A.— Arē, tu-lē pāyī dzāw^{nā} muḷi-ts káraṅ nahi. Hau rastā mōṭhā
A.—O, thee-to on-foot going-of altogether occasion not. This road big

wāpar-nā śē. Rōdz ikad^{tīn} tikad^{tīn} muktā gādā yētas dzātas. Tu-lē
trade-of is. Daily here-from there-from many carts come go. Thee

kōṇi-bī gādā-war basāḍī līi.
some-one-even cart-on having-seated will-take.

B.— Bar, tsāl ghar tsāl _jēi lē.
B.—Well, go house go having-eaten take.

FREE TRANSLATION OF THE FOREGOING.

A.—Hullo, who are you?

B.—A Bhil.

A.—What is your name?

B.—Tānyā.

A.—Where are you going?

B.—To Mulher.

A.—Mulher is a long way off. Stop here for the night.

B.—I have urgent work there; and who would give me food here?

A.—I will.

B.—But who are you?

A.—I am the hereditary watchman.

B.—Very well, take me to your house.

A.—Hullo, you are lame; what is the matter?

B.—I have a thorn in my foot. Is there a barber here?

A.—Yes, there is a clever barber here. He will pull it out for you in the morning.

B.—How far is Mulher?

A.—About ten kos.

B.—How can a lame man like me walk ten kos in a day?

A.—There is no need to walk. This is a great trade route, and many carts pass both ways every day. Some-one will let you sit in his cart.

B.—Very well, let us go and dine at your house.

BHĪLĪ OF KHANDESH.

A large portion of the population of Khandesh has been reported as speaking various dialects of Bhili. Some of them, *viz.*, Pāvri, Māvchi, and Kōnkanī, have already been dealt with in the preceding pages. The Wārlis are said to speak a form of Māvchi. No further details are, however, available, and the estimated number of speakers in Khandesh has, therefore, been added to the figures for Wārī in Thana, which is so largely influenced by Marāṭhī that it has been dealt with in connexion with that language. See Vol. vii, pp. 141 and ff. The same remarks apply to Kāthōḍī.

The Bhils of Khandesh may, according to the District Gazetteer, be arranged in three groups, Plains Bhils, Hill and Forest tribes, and mixed tribes. We are here only concerned with the two former groups.

The Bhils of the plains are found in small numbers in almost all the villages of Central and South Khandesh. They can scarcely be distinguished from the low caste Hindūs among whom they live. Their language seems everywhere to be that of their neighbours.

Specimens have been received from the Pachora and Ohaligaon Talukas, and they are written in a form of speech which is practically identical with Khāndēśī.

The Chalisgaon specimens transliterate the palatals as in Marāṭhī; thus, *d̥zō*, who; *ṣānd*, moon. They also evince a tendency towards aspiration; thus, *tyā-mha*, among them; *tyā mārhit*, they will strike.

In Pachora we find the Gujarātī particle *j* used in addition to the common *oh* which Khāndēśī shares with Marāṭhī; thus, *tu-nhā-j*, thine-indeed.

The inflexion of nouns is the same as in Khāndēśī, with the same loose conception of gender. The oblique plural of masculine and neuter bases, however, ends in *as* or *ās*, and not in *ēs*; thus, *māṇsas-lā*, to the men; *ḍukras-na*, by the swine. The suffix of the dative is usually *lā*, that of the ablative *thīn*, or, sometimes, *sa*; thus, *pōris-lā*, to daughters; *khēt-mayi-thīn*, from in the field; *ānand-sa*, with joy.

The oblique form of adjectives and words used as adjectives ends in *ī*; thus, *tyā-nī bābā-lā*, to his father. There are, however, many instances of inconsistency. Thus, *tō māṇus-na*, by that man; *d̥zō āṇḍōr-nī*, by which son, the son by whom.

With regard to pronouns, we may note *ānhu*, we; *tumh*, *tumhu*, and *tumha*, you; *jō* and *jī*, both used for the neuter of the relative pronoun, etc.

Verbs commonly add an *s* in the second person singular. Thus *sa*, I am, he is, but *sas*, thou art; plural *sat*. The past tense of the verb substantive is *as'tōl* and *as'nōl*, plural *as'talā* and *as'nalā*.

The present tense of finite verbs is formed in the same way as in the case of the verb substantive. Thus, *mī māra*, I strike; *tū jās*, he goes; *tō jāy*, he goes; *mārat*, we, you, and they, strike.

The pluperfect seems to be used as an ordinary past; thus, *tū gayās* and *gayōl*, thou wentest; *tō gayā* and *gayōl*, he went; *tyā gayāt*, and *gaylā*, they went.

The past tense of transitive verbs is often actively construed; thus, *may tu-nī sāvōḍ kar'nā*, I did thy service; *tyā mā'nāt*, they struck. On the other hand we find *tyā-nī sāṅṅ-wā lāgā*, him-by to-say it-was-beḡan, he began to say.

In Chalisgaon *s* is often added instead of *nī* or *san* in the conjunctive participle. Thus, *uḥās*, having arisen; *bālās*, having called.¹

In all essential points, however, the so-called Bhilōḍī closely agrees with Khāndēśī.

The specimen which follows has been received from the Pachora Taluka. It is a version of the Parable of the Prodigal Son. A specimen received from Chalisgaon will be found below on pp. 155 and ff.

[No. 50.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌḌĪ.

(PACHORA TALUKA, DISTRICT KHANDESH.)

SPECIMEN I.

Yēk māṇus-lā dōn pōra as'tala. Tyā-may-nā dhāk'lā pōryā
A-certain man-to two sons were. Them-in-from the-younger son
 tyā-nī bābā-lā sāngū lāgā, 'bābā, ām-nā dōnīs-nā wāṭā pāḍī
his father-to to-say began, 'father, us-of two-of share having-made
 dē.' Maṅg tyā-nī bābā-na tyēs-lā wāṭā pāḍī dinā Thōḍyā
give.' Then his father-by him-to share having-caused-to-fall was-given. A-few
 diwas-mā dhāk'lā pōryā-na sam'dā yēk jāga jamā kar'nā.
days-in the-younger son-by all one in-place together was-made.
 Maṅg dūr niṅghi gayā. Maṅg tayī sam'dā paisā
Then a-far having-started he-went. Then there all money
 khāi-pī-san uḍāī dinā. Sam'dā paisā uḍāī
having-eaten-and-drunk having-wasted was-given. All money having-wasted
 dinā maṅg bhāri ākhāḍī paḍ'nī. Maṅg khāwā-lā kāhī milawā
was-given then a-great scarcity fell. Then eat-to any-thing to-be-got
 lāgā-nā. Maṅg tō yēk sabar-mā gayā. Tayī yēk māṇus-nī āsrā
began-not. Then he one town-in went. There one man-of shelter
 khāl rāhyanā. Maṅg tō māṇus-na tyā-lā ḍukkar chār'wā-lā jaṅgal-ma
under remained. Then that man-by him-to swine feed-to forest-in
 dhāḍ'nā. Ḍuk'ras-na jō kōṇḍā khāy'nā tō-ch kōṇḍā tō māṇus
was-sent. Swine-by what husks was-eaten that-very husks that man
 khāisan kasā-tarī pōṭ bhār'tā; kāran gāw-ma kōnī
having-eaten any-how belly might-have-filled; because town-in any-body
 tyā-lā khāwā-lā dēi-nā. Maṅg tyā-nī dēhi-ma ujālā paḍ'nā. Maṅg
him-to eat-to would-not-give. Then his body-in light fell. Then

¹ Compare *lis-kā*, having taken, so far east as Hoshangabad.

tyā-nī tyā-nī man-lā sāṅgwā lāgā, 'ma-nī bābā-nī ghar gañj
him-by his mind-to to-say began, 'my father's at-house man y
 mān'sas-lā khāi-pii-san ur'tā, an may bhukyā
men-to having-eaten-and-drunk there-would-be-saved and I of-hunger
 mara. May utha an bābā-nī ghar jāy an tyā-lā
am-dying. I (will-)arise and father-of (to-)house (will-)go and him-to
 sāṅ'sū, "may Dēw-nī ghar an tu-nī bī ghar pāp kar'nā-sa.
will-say, "by-me God-of (in-)house and your also (in-)house sin made-is.

Yā-nī-kar'tā may tu-nā āṇḍōr nā-sāja; tu-nā nōkar-nī sār'khā
For-this-reason I your son do-not-become; your servant-of like
 mā-lā samaj." 'Asā sāṅgēna tō uṭh'nā an tyā-nī bā-nī ghar
me-to consider." 'Thus having-said he arose and his father's (to-)house
 gayā. Tyā-nī bā-nī tyā-lā durin dēkh'nā an tyā-lā
went. His father-by him-to from-a-distance was-seen and him-to

mayā unī. An dhāwat gayā an tyā-nī galā-lā bil'gī
compassion came. And running went and his neck-to having-embraced
 paḍ'nā, an tyā-nā mukā linā. Tō pōryā tyā-nī bā-lā sāṅgwā
fell, and his kiss was-taken. That son his father-to to-say
 lāgā, 'bābā, may Dēw-nī ghar pāp kar'nā-sa an tu-nī bī
began, 'father, (by)-me God-of (in-)house sin made-is and your also
 ghar pāp kar'nā-sa, yā-nī-kar'tā may tu-nā āṇḍōr nā-sāja.'
(in-)house sin made-is, for-this-reason I your son do-not-become.'

Maṅg tyā-nā bā tyā-nī nōkar-lā sāṅ'nā, 'chāṅ'la uchoha
Then his father his servant-to said, 'good of-high-quality
 pāṅghar'na laī yē, an tyā-nī āṅ-mā ghāl, an tyā-nī hāt-mā
clothes having-taken come, and his body-on put, and his hand-on
 yēk mundi ghāl, an pāy-mā juta ghāl. An khāi-pii-san
one ring put, and feet-on shoes put. And having-eaten-and-drunk
 majā-majā kar'sūt. Kāran ma-nā āṇḍōr marī gayōl, ātā
merriment let-us-make. Because my son having-died was-gone, now
 jītā whay'nā-sa; tō gamāi gayōl, tō ātā sāpaḍ'nā-sa.'
alive has-become; he having-lost was-gone, he now found-is.'

Yā-par'māna tyūs-lā mōṭhā ānand whāi gayā.
In-this-manner them-to great joy having-become went.

Tyā-nā wadil āṇḍōr khēt-mā as'tōl. Tō khēt-mayī-thin ghar yēwā-lā
His elder son field-in was. He field-in-from house come-to
 nigh'nā, an ghar-nī jawaḷ jawaḷ unā an tyā-na gāna nūch'na aik'nā.
started, and house-of near near came and him-by singing dancing was-heard.
 Maṅg tyā-nī nōkar-paiki yēk nōkar-lā bōlāw'nā an tyā-lā,
Then him-by servants-from-among one servant-to was-called and him-to,
 sōdh'nā, 'hāi kōy ohāl'nā-sa?' Maṅg tō tyā-lā sāṅgwā lāg'nā
was-asked, 'this what going-on-is?' Then he him-to to-say began

'tu-nā bhāū unā-sa; an tu-nī bā-na mēj'wānī dinā-sa, kāran
 'your brother come-is; and your father-by a-feast given-is, because
 tō khusāli yēisan bhēt'nā.' Hāyī aik'tā barābar tyā-lā
 he safe-and-sound having-come was-met.' This on-hearing just him-to
 rāg unā. Maṅg tō ghar-mā jāy nahā. Tawha tyā-nā bā
 anger came. Then he house-in went not. Thereupon his father
 bābēr unā an tyā-nī dāqhi dhar'wā lāg'nā. Maṅg tyā-nī bā-lā tō
 out came and his beard to-hold began. Then his father-to he
 sāṅg'wā lāgā, 'dēkhā, may it'kā diwas tu-nī sēwā kara, kadhi-bī
 to-say began, 'see, I so-many days your service do, ever-even
 nabā tu-nā sabad walāṅd'nā. It'kā-asi-san ma-nī sōb'tis-nī-
 not your word was-transgressed. Such-being-the-case my friends-of-
 barōbar chain kar'wās-āṭhi bak'ri-nā bachchā suddhā dinā-sa
 with merriment to-make-for she-goat-of young-one even given-is
 nahā. Tu-nā paisā ohain-mā uḍāi dinā hāū-ch tu-nā
 not. Your money luxury-in having-wasted was-given this-very your
 āṅḍōr-lā tu-na mēj'wānī dinā-sa.' Maṅg tyā-lā tō sāṅg'wā lāgā, 'bētā,
 son-to you-by a-feast given-is' Then him-to he to-say began, 'son,
 tū aksī mā-pān asas. Mā-pān jō asa tā tunhā-j asa. Hāū
 thou always me-with art. Me-with what is that thine-alone is. This
 tu-nā bhāū mari gayōl, ātā jitā whay'nā-sa; yā-kar'tā
 thy brother having-died had-gone now alive become-is; for-this-reason
 āj āpun ānandi-ānand kar'wā hāy barābar sa.
 to-day we rejoicings should-be-made this proper is.'

The specimen received from Chalisgaon closely agrees with those forwarded from Pachora. The only difference is the pronunciation of the palatals, which, according to the transliterated text, in Chalisgaon is the same as in Marāṭhī.

[No. 51.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ OR BHĪLŌDĪ.

(CHALISGAON, DISTRICT KHANDĒSH.)

Ēk māṇus-lā dōn pōra as'nala. Tyā-mha dbāk'lā pōryā
A-certain man-to two sons were. Them-among the-younger son
 āp'nī bāp-lā sāṅg'nā, 'bābā, mā-lā dzō wāṭā miḷhī tō
his-own father-to said, 'father, me-to what share may-be-obtained that
 wāṭā dē.' Maṅg tyā-nha tyās-lā āp'nī miḷ'kat wāṭī
share give.' Then him-by them-to his-own property having-divided
 dini. Muktā diwas whay'nā nāhā tō-ṭā dhāk'tā pōryā-na sarw
was-given. Many days became not then-just the-younger son-by all
 jin'gi dzamā kari-san dūr ōk dōs-lā niṅghī gayā.
property together having-made a-far one country-to having-started went.
 Tayī tyā-nha raṅḍibāji-mā saḡ'lā paisā uḍāi dinā. Dṛawhā
There him-by harlotry-in all money having-wasted was-given. When
 tyā-nha saḡ'lā paisā uḍāi dinā tawhā tai kaḍak kāl
him-by all money having-wasted was-given then there a-severe famine
 paḍ'nā; saḡ'li bāt-nī kaḷ'ji lāg'nī. Tī-oh gāw-mū ōk māṇus-lā
fell; all matter-of care was-applied. That-very village-in one man-to
 dzāis'nī bhōṭ'nā. Tē māṇus-na tyā-lā ḍukkar ṭsār'wā-nī khōt-mā
having-gone he-met. That man-by him-to swine grazing field-i n
 dawaḍ'nā. Jyā phōtra ḍukkar khāy tō phōtra tyā-lā miḷat tar
was-sent. Which husks swine ate that husks him-to if-obtained then
 tō ānand-sa khātā. Tasā anna kōṇī māṇus tyā-lā dōi-nā.
he gladness-with would-have-eaten. Such food any man him-to would-not-give.
 Dṛawhā tō sudh-war unā tawhā tō sāṅg'wā lāg'nā, 'ma-nī ābās-nā
When he senses-on came then he to-say began, 'my father-of
 kit'kā tarī paisū dōi-san ṭhōw'nā nōkar khāi-san paisā
how-many indeed money having-given kept servants having-eaten money
 ur'tā, an mī upāsī mara. Mī uṭhis, bābā pān
is-saved, and I of-starvation am-dying. I having-arisen, father near
 jāy an tyā-lā sāṅg'wā, "may Bhag'wān-nā ghar wa tu-nā
go and him-to it-should-be-said, "by-me God-of in-house and your
 ghar pāp kar'nū-sa; ātā may tu-nā āṅḍōr nāhū. Mā-lā ātā majuri
in-house sin done-is; now I your son am-not. Me-to now wages

dii-san dustrā nōkar sa asā sam^ajin mā-lā nōkar ṭhōw."'
having-given another servant is so having-considered me-to servant keep."
 An tō uṭhis āp^anī bābā tyāw wanā. Tō dūr astōl tyā-nī
And he having-arisen his-own father near came. He far was his
 bā-na tyā-lā dēkh^ana tyā-lā mōṭhi mayā unī, an dhāi-san
father-by him-to it-was-seen him-to great pity came, and having-run
 tyā-nī gaḷā-lā bilag^anā an mukā linā. Āṇḍōr tyā-lā mhaṇ^anā,
his neck-to he-stuck-fast and a-kiss was-taken. The-son him-to said,
 'bābā, may tu-nhī samaksh Bhag^awān-nī ghar pāp kar^anā sa;
'father, by-me your in-presence God-of in-house sin done is;
 tunbā āṇḍōr sāṅg^awā-lā may nāhā.' Pan tyā-nhī bāp-na āp^anī
your son to-be-called I am-not.' But his father-by his-own
 nōkar-lā sāṅg^anā ki, 'chāṅg^alā pāṅghurṇa līi yē, an
servant-to it-was-said that, 'good clothes having-taken come, and
 tyā-nī āṅg-war ghālā, bōṭ-mā mundī ghālā, pāy-mā dzōḍā ghālā;
his body-on put, finger-in a-ring put, feet-in shoes put;
 an bhākar khāū yā, majā karū. Hāu ma-nā
and bread to-eat come, merriment let-us-make. This my
 pōryā mari gayōl, an tō phiri jītā whay^anā;
son having-died was-gone, and he again alive has-become;
 tō gamāi gayōl, an maṅg sāpaḍ^anā.' An tē majā
he having-lost was-gone, and then was-found.' And they merriment
 kar^awā lāg^ana.
to-do began.

Puḍha tyā-nā vadil āṇḍōr khēt-mā asnōl. Tō ghar yēwā lāg^anā
Further his elder son field-in was. He house to-come began
 tawā tyā-nha gāṇa an nāch chāl^anāla tē aik^anā. Tawhā tyā-na
them him-by singing and dancing going-on that was-heard. Then him-by
 ēk nōkar-lā bōlāis, 'hai kāy chāl^anā sa?' mhaṇī tyā-lā
one servant-to having-called, 'this what going-on is?' saying him-to
 sōdh^anā. Tō sāṅg^awā lāgā, 'tu-nā bhāū wanā sa, tō sukh^anā
it-was-asked. He to-say began, 'your brother come is, he in-good-health
 īi-san miḷ^anā mhaṇī tu-nī bāp-na mēdz^awānī kar^anā sa.' Mhaṇī
having-come is-met therefore your father-by a-feast done is.' Therefore
 tyā-lā mōṭhā rāg wanā; ghar-mā dzāy-nā. Tyā-nā bāp bāhēr iis
him-to great anger came; house-in went-not. His father out having-come
 tyā-lā sam^adzāḍ^awā lāg^anā. Tawhā tyā-na ul^atāi āp^alā ābās-lā
him-to to-persuade began. Then him-by having-replied his-own father-to
 sāṅg^anā, 'arē, may ādz muktā warṣē tu-nī sēwā kar^anā, an may kadhī
it-was-said, 'O, I to-day many years your service did, and I ever
 bi tunhā hukūm mōḍ^anā nāhā; tarī ma-nī dōs-lā khāwā-nī bak^arī
even your order broke not; still my friends-to eating-for a-she-goat

suddhā dinā nāhā. Džō āṇḍōr-nī rāṇḍās-mā paisā udāi
even was-given not. Which son-by harlots-in money having-wasted
 dinā tō āṇḍōr wanā nāhā tāvats tyā-nī mēdg²wānī karas.' Tō
was-given that son came not just-then his a-feast thou-makest.' He
 tyā-lā mhaṇ²nā, 'bēṭā, tu ma-nī dzawaḷ nēh²mī sas; an jī kāhī
him-to said, 'son, thou my near always art; and what something
 sa, tū tunā-tā sa. Hā tu-nā bhāū marī gayōl, an tō phiris
is, that thine-alone is. This thy brother having-died was-gone, and he again
 jītā whay²nā sa; an gamāi gayōl, an tō sāpaḍ²nā; yā-nī kar²tā āpun
alive become is; and having-lost was-gone, and he is-found; this-of for we
 ānand karū hai āp²nā kām sa.'
rejoicing should-do this our-own duty is.'

The hill and forest tribes of Bhils are chiefly found in the Satpuras. Specimens have only been received in Pāwri, Māwohi, Dēhawāli, and Kōṭali. The two former dialects have already been dealt with, and specimens of Dēhawāli and Kōṭali will be given below. Wārli and Kāthōḍi have been described as dialects of Marāṭhī. See Vol. vii, pp. 130 and ff.

The remaining Satpura tribes which were returned for the use of this Survey are as follows:—

Name of Dialect.	Number of Speakers.
Mathawāḍi	20,000
Nali	10,000
Kāyali	25,000
TOTAL	55,000

No specimens have been forwarded in any of those dialects, and later information from the district is to the effect that they do not any longer exist. It is therefore probable that the various names of the hill dialects are only local denominations of slightly varying forms of Khāndēsi. Such a conclusion is made probable by the fact that Kōṭali is not very different from Khāndēsi. All the tribes in question have, therefore, been put down simply as Bhils in the figures given above on p. 5.

AUTHORITY—

RIGBY, Lieut. C. P.,—*On the Satpoora Mountains. Transactions of the Bombay Geographical Society. Vol. ix, 1850, pp. 69 and ff. Contains Vocabularies of Pauni, Wurralsee (Wārli), and Bhili.*

DEHAWĀLĪ.

The plains below the Satpura range in Taloda, Nandurbar, and Mewas, of the district of Khandesh is locally called the *dēh*, i.e., *dēś*, country. The dialect of the Dēhawāls, the inhabitants of the *dēh*, is known as Dēhawāli. The number of speakers has been estimated at 45,000.

Dēhawāli is closely related to other Bhil dialects such as Māwchi, Rāni, etc.

Two excellent specimens have been prepared by Mr. G. B. Brahma and further annotated by Mr. A. H. A. Simcox, I.C.S. The first is a version of the Parable of the Prodigal Son, and the second is a popular tale which was obtained from Bapu Gumba Padavi, the Rāja of Singapur and other states in the Taloda taluka.

Pronunciation.—Dēhawāli is characterized by the drawling pronunciation of final vowels and the free use of the Anunāsika. Compare *hāā*, yes; *māhūū*, a man; *pōwōhō*, a brother; *māā*, *māā*, and *māā*, my; *lāgyā* and *lāgyā*, they began; *jātō-hō* and *jātō-hō*, he goes, etc.

The short *a* is apparently always distinctly pronounced, or, when final, replaced by *ē* or *ō*; thus, *dēwa*, *dēvē*, and *dēwō*, God.

An initial *h* is commonly dropped, and aspirated soft consonants are replaced by the corresponding unaspirated hard ones. Thus, *āthē*, hand; *āhūē*, to laugh; *kālā*, Marāṭhī *ghālā*, put; *pūtē*, devil; *pukhē*, with hunger, etc.

S becomes *h*, and an *r* between vowels is often dropped. Thus, *kēhē*, hair; *huyō*, dog; *kōō*, Marāṭhī *ghar*, house; *kii*, having done; *chhōō*, son; *mōō*, die, etc.

The cerebral *ḷ* is not regularly used. Thus, *māḷā* and *mālā*, a floor; *ḷōā*, an eye. Compare Khāndēsi.

Nouns.—Strong masculine bases are formed as in Gujarāṭī. Thus, *bāhakō*, a father; *bāhakā*, fathers. Feminine nouns ending in *ī* form their plural in *ā*; thus *pōyarī*, daughter; *pōyaryā*, daughters.

There is apparently no neuter gender. Forms such as *pōyarō*, child; *ī*, this thing, can be either masculine or feminine.

The case of the agent is identical with the oblique base, and the genitive is formed by doubling the final vowel. Thus, *bāhakā* or *bāhakā*, by the father; *bāhakāā*, of the father; *pōyarīī*, of the daughter; *dēwōō*, of the God.

The suffix of the dative is *nē* or *lē*; that of the ablative *dēkhūū*; and the locative is formed by adding *mē* or *ē*; thus, *bāhakā-nē* and *bāhakā-lē*, to the father; *bāhakā-dēkhūū*, from the father; *kōō-mē*, in the house.

Pronouns.—The personal pronouns are:—

<i>āī</i> , I	<i>tū</i> , thou	<i>tō</i> , he
<i>māyū</i> , by me	<i>tuyū</i> , by thee	<i>tīyā</i> , by him
<i>mā-nē</i> , to me	<i>tu-lē</i> , to thee	<i>tīyā-lē</i> , to him
<i>māā</i> , my	<i>tōō</i> , thy	<i>tīyāā</i> , his
<i>āmū</i> , we	<i>tumū</i> , you	<i>tē</i> , they
<i>āmāā</i> , our	<i>tumōō</i> , your	<i>tīyāā</i> , their

Other pronouns are *ō*, this; *ī*, this thing; *kēḷō*, fem. *kēḷī*, who? *kāy*, what? *ī*, this thing, is perhaps originally feminine.

mökalyō. Tāhāā huwarē jē ohhōtarē khāhalē, tiyā-kii tiyā
he-was-sent. Then swine which husks ate, them-with by-him
 āpōō dēda pōruali ēhā-kii tiyā jāyō, āji kēdā tiyā-lē
his belly should-be-filled so-saying by-him was-felt, and by-anyone him-to
 kāi āpō nāhā. Hātī tō hud-pēē āvinē gōgyō, 'māā
anything was-given not. Then he sense-on having-come said, 'my
 bāhakāā kātāā mōjarō-nē rēl-ohhēl māndō āhī, āji āi pukhē
father-of how-many servants-to abundant bread is, and I with-hunger
 mōahū. Āi uṭhinē āpōō bāhakā-hī jāhē ān tiyā-lē ākhēhē, "ō
die. I having-arisen my father-near will-go and him-to will-say, "O
 bāhakā, māyū dēwō-dēkhūū ulaṭō ān tōō dēkhatā pāp kēayō-hō. Āmī-
father, by-me God-from against and thy in-sight sin done-is. Now-
 dēkhūū tōō pōyarō' ākhāyanē āi wājavī nāhā. Āpōō ēkā mōjarōho-chē
from thy son to-say I fit not. Thy one servants-of
 mānē thōvēē." Hātī tō uṭhinē āpōō bāhakā-hē giyō. Tāhāā tō
like keep." Then he having-arisen his, father-near went. Then he
 chhētē āhī, ātāa-mē tiyāā bāhakō tiyā-lē dēkhi kīwāyō, āji
far is, so-much-in his father him having-seen pitied, and
 tiyā dōwadi tiyāā gōlā-mē āth-miṭi kālī, ān tiyāā guu
by-him having-run his neck-on hand-clasping was-put, and his kiss
 lēdō. Hātī pōyarō tiyā-lē gōgyō, 'bāhakā, dēwō-dēkhūū ulaṭō ān
was-taken. Then the-son him-to said, 'father, God-from against and
 tōō dēkhatā māyū pāp kēayō-hō, āji āmī-dēkhūū tōō pōyarō ākhāyāā āi
thy in-sight by-me sin done-is, and now-from thy son to-say I
 wājavī nāhā.' Pēṅē bāhakā āpōō ohākarō-lē ākhyō, 'hārō dōgalō
fit not.' But by-the-father his servants-to it-was-said, 'good cloth
 lāvinē iyā-lē kālā. Hātī āpū mōj kēaji. Kēhē-kī
having-brought this-to put. And by-us feast should-be-made. Because
 ō māā pōyarō mōalō āthō, tō phāohō jiwatō viyō, ān ṭākālō āthō,
this my son dead was, he again alive became, and lost was,
 tō judyō-hō.' Tāhāā tē mōj kērāanē lāgyā.
he found-is.' Then they merry to-make began.

Tiyō wōkhōtē tiyāā dāyō pōyarō khētō-mē āthō. Hātī tō kōō-pāhī
That at-time his elder son field-in was. Then he house-near
 āvi pugyā-pēē tiyā wājā ān nāohanō unāyō. Tāhāā
having-come arriving-on by-him music and dancing was-heard. Then
 ohākarō-mē-dēkhūū ēkā-lē hādī tiyā puchhyō, 'ī kāy āhī?'
servants-in-from one having-called by-him it-was-asked, 'this what is?'
 Tiyā tiyā-lē ākhyō kē, 'tōō pōwōhō ālō-hō, āji tō tōō bāhakā-lē
By-him him-to it-was-said that, 'thy brother come-is, and he thy father-to
 hārō-nērō milyō īhī-kēatā tiyā mōḍi pāgate kēayī-hī.' Tāhāā tō
safe-and-sound was-met this-for by-him big feast made-is.' Then he

rōgāi mājē nē jāya. Īhī-kēatā tiyāā bāhakō bārō āvī
getting-angry inside not would-go. This-for his father outside having-come
 tiyā-lē mānāvāñj lāgyō. Pēñē tiyā bāhakā-lē jībābē dēdō kē,
him to-entreat began. But by-him the-father-to answer was-given that,
 'dēkhē, āñ ātīñ wōrahē tōō chākari kiahūñ, āji tōō ākhalō māyūñ
'see, I so-many years thy service do, and thy word by-me
 kēdi tōdyō nāhāñ. Tē-bi māyūñ āpōō dōsadārōō-ārī mōj kērāññ-kēatāñ
ever was-broken not. Still by-me my friends-with merry to-make-for
 tuyūñ mā-nē kēdi pāṭadōñ-bi āpyō nāhāñ. Āji jiyūñ tōō jinagī
by-thee me-to even kid-even was-given not. And by-whom thy property
 mālahādīñ-ārī khāi ṭākī, tō o tōō pōyarō ālō, tahāññ tuyūñ
harlots-with eating was-thrown, he this thy son came, then by-thee
 iyāā-kēatāñ mōḍī pāngātē kēayī-hī.' Tahāññ tiyāñ tiyā-lē ākhyō,
this-of-for-sake big feast made-is.' Then by-him him-to it-was-said,
 'pōyarā, tū rāt-dihī māā-ārī āhī; āji māññ bādi jinagī tōō-jē
'son, thou night-day me-with art; and mine all property thine-only
 āhī. Pēñē khuchī ān mōj kēruāli ĩ wājavī āthōñ, kēhē-kē o
is. But merry and feast should-be-made this fit was, because this
 tōō pōwōhō mōyō āthō, tō phāchō jiwatō viyō-hō; ān ṭākāalō āthō,
thy brother dead was, he again alive become-is; and lost was,
 tō juḍyō-hō.'
he found-is.'

[No. 53.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI OR BHILŌḌĪ.

DEHAWĀḌĪ DIALECT.

(TALODA TALUKA, DISTRICT KHANDESH.)

SPECIMEN II.

THE STORY OF GIMBŌ.

Ēkā gāwō-mē Gimbā kii māḍi rēhalō. Tiyāā thaiyyōō nāwa Jānū
One village-in Gimbō having-said man lived. His wife's name Jānū
 āthō. Gimbō gōriba āthō, pēṅē jārākē bōgyō āthō. Tēbi kāi-bi kāma kērāā
was. Gimbō poor was, but a-little dull was. Still any-even work to-do
 bōhē, tā tō kāmō purō-kēā-bōgōrō chhōḍē-j nē. Ēka bōrōhō
he-might-sit, then that work full-making-before left-indeed not. One year
 tiyāā thēa-māḍi milinē hiyālā-mē chōmōḍē chhindyō, chārī mērū
by-those wife-husband having-joined winter-in shrubs were-cut, four boundaries
 vēchhālī thōvyō. Biyātāā kēatā wāhawā-hī mōjarī chhōḍāvi
clean were-kept. Of-seed for-the-sake Patel-with wages having-left
 chhōḍāvi ōk mōḍō āṅḍalō pōi hāl thōvī rākhī.
having-left one big pot filling rice having-kept was-preserved.

Jēḥḥuḍi-pāḥī chōmōḍē hingāḍi sāp kii thōvyō.
Jēḥḥ-rain-near shrubs having-burnt clean having-made was-kept
 Jiyō-wōkhōḍē kālyō mēga wōrahān biyō, tiyō-wōkhōḍē thēa-māḍi jāinō
At-which-time black cloud to-rain began, at-that-time wife-husband having-gone
 chōmatō-mē hāl phōki dēdī. Tāhē ḍōṅḍō thāyyō. Kālyō
burnt-field-in rice having-sown was-given. Then cucumbers were-sown. Black
 mēga wōrahūḥā-jē bādō ugi ṭākāyō. Rānō-mē khōḍa ḍīraṅē
cloud raining-exactly all having-sprouted was-left. Forest-in grass shrubs
 bādō ugi ṭākāyō. Rān nilō kōcha dēkhāyā lāgyō.
all having-sprouted was-left. Forest green deep to-appear began.

Hāl jārākē mōḍi viyī. Tāhāā Gimbā chōmatō-mē ēk uchō māḍō
Rice a-little big became. Then by-Gimbō field-in one high platform
 kēayō. Hātī Jānū-lē ākhyō kē, 'āja-dēkhūū āi chōmatō-mē māḍā-pēē
was-made. then Jānū-to it-was-said that, 'to-day-from I field-in platform-on
 rēhē ān tihī āi pāḷaṅī-mē rēhē. Tihī-kēatā tū chōmatō-mē āvēhē-mā.
will-stay and there I vow-in shall-live. That-for thou field-in come-not.
 Māā-kēatā hidō kāi lii āwō, tō bādō mērē-pēē āvī
Me-for provision some taking if-comes, then all boundary-on having-come

tihī thōvi-dī hūkālō khōṭ ṭhōkī-dī tū jāti rējē.
there having-kept-given dry stick having-beaten-given thou going please-remain.
 Hātī āi mērē-peṣṣ āvi lii jāhē. Hāl pākii, bātī
Then I boundary-on having-come having-taken shall-go. Rice will-ripen, then
 wāḍi mōlahē. Tāhāā āi kōō āvēhē. Tātā-mē kāi kām-kāj
having-cut shall-thresh. Then I house shall-come. That-much-in some business
 pōḍē, tō mērē-peṣṣ āvi mōḍā ākhi dējē. Hātī āi
may-fall, then boundary-on having-come loudly shouting please-give. Then I
 jibāba dēhē.' Ehaki ākhi Gimbō chōmaṭō-mē māḷā-peṣṣ riā lāgyō.
answer shall-give.' Thus having-said Gimbō field-in platform-on to-live began.

Tihī chōmaṭōō mērē-peṣṣ ēka hiwāryā dēwōō thānōhē
There of-field boundary-on one belonging-to-the-boundary of-god place
 āthō. Tibī rāt-dihī jāi tō chōk-sāi kii tiā dēwōō pūjā
was. There night-day having-gone that clean having-done that of-god worship
 kii vinavē, pāchhi phiratī wōkhōtē dēwō-lē ākhē, 'ō hiwāryā-dēvē, māyū hāṇḍi-
doing prayed, .back turning at-time god-to said, 'O boundary-god, by-me pot-
 pōī hāl pōayi-hi, tē khāṇḍi-pōī pākuuli jōjavē, nē tō iyō chhuri-kii
full rice sown-is, that khāṇḍi-full to-ripen is-proper, not then this knife-with
 tōō nāka wāḍehē.' Ehēki ākhi āthō-mē rii chhuri tiā dēwōā muratāā
thy nose I-will-cut.' Thus having-said hand-in being knife that of-god of-image
 nākō-peṣṣ thōvē. Eha-kīī rāt-dihi kēē.
nose-on placed. Thus night-day did.

Eha-kīī kēatā hāl nēdi kāḍi, tē pākī, hātī
Thus doing rice having-weeded having-drawn-out, that having-ripened, then
 wāḍāā-nē wōkhōt viyī. Tāhā rāt-dihi hōs dēwō-hī jāī pūjā
cutting-for time came. Then night-day continuously god-near having-gone worship
 kii wōlati wōkhōtē dēwō-lē ākhyō, 'ō Dēvē, āja-lōguū tōō rāt-dihī
having-done returning at-time god-to it-was-said, 'O God, to-day-till thy night-day
 chākari kii riyō-hō, tā hundā-jē hāṇḍi-pōī biārāō khāṇḍi-pōī pākawō,
service doing remained-have, then truly pot-full of-seed khāṇḍi-full ripenest,
 tō hārō, nāhā tō tōō nāka wāḍyā-bōgōra chhōḍu nē.' Ehā-kī. ākhi
then well, not then thy nose cutting-without I-shall-leave not.' Thus having-said
 tō chōmaṭō-mē kāmō-nē giyō.
he field-in work-on went.

Dēwa mōn-mē ākhān lāgyō, 'i mōnavi kāi gāṇḍō-māṇḍō āhi
The-god mind-in to-say began, 'this man somehow mad is
 kē hāṇḍi-pōī biyārāō khāṇḍi-pōī hāl pākā-nē hādē-hē. Āji mā-nē dhāka
that pot-full of-seed khāṇḍi-full rice ripen-to says. And me-to threatening
 dēkhāvē-hē kē, "hāṇḍi-pōī biyārāō khāṇḍi-pōī pākii, tā hārō āhi, nāhā
shows that, "pot-full of-seed khāṇḍi-full will-ripen, then well is, not
 tā tōō muratāā nāka wāḍehē." Ehā-kī ākhi nākō-peṣṣ chhuri thōvi
then thy of-image nose shall-cut." Thus having-said nose-on knife putting

thōvī kira pādī tākī-hī. Pāḷaṇī-mō rii māā chākari kēahē,
putting mark cleaving thrown-is. Vow-in remaining my service does,
 tihī-kēatā āī kāī kēatō nāhā. Pēṇē ōka wōkhōtō iā-lō biwāulō jōjavē.
that-for I anything doing not. But one at-time this-to to-frighten is-proper.

Tāhāā ohōṭaki tākii.
Then bad-habit will-leave.'

Ēhā-kii ākhī rāti mōja-mēē rāt giyī. Tāhāā dēwō āohhālā
Thus having-said at-night middle-in night went. Then the-god of-bear
 vēh lii, chōmatō-mē Gimbō māḷā-pēē hutlō āthō, tihī jāī mōḍā
form taking, field-in Gimbō platform-on sleeping was, there having-gone loudly
 bebāyū-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō kē, 'āī āohhālō-gāchhālō nē jāū.
to-growl began. Then Gimbō say-to began that, 'I bear-etcetera not know.
 Tū tā dēwa āhī, mā-nē biwāwāā ālō-hō, pūnē āī nē biyū. Āglō
Thou then god art, me to-frighten come-art, but I not fear. Formerly
 tā hāṇḍī-pōii khāṇḍī māgatlō, āmī tā bēn khāṇḍī lēhē.
indeed of-pot-full a-khāṇḍī asking-was, now indeed two khāṇḍī I-shall-take.'

Dēvē kukaḍō wāhē, tihī-lāguū bebāyyō. Hātīī jātō riyō. Bihiri
The-god cock crows then-till growled. Then going remained. Second
 dihi mōja-mēē rāti-lē dēwō pāchhō wāgōō vēh lii māḷā-āhī āvi āyā
day middle-in night-at god again of-tiger form taking platform-near coming roars
 dēā-nē lāgyō. Tāhāā Gimbō ākhā-nē lāgyō, 'tū wāgōō vēh lii ālō-hō,
give-to began. Then Gimbō say-to began, 'thou of-tiger form taking come-art
 tō tā māyū jāyyō-hō. Āī tōō-kii nē biyū. Tū tā dēwa āhī.
that indeed by-me known-is. I thee-by not fear. Thou indeed god art.
 Hāṇḍī-pōii kāla bēn khāṇḍyā ākhalyā, āmī tā chāra khāṇḍyā lēhē,
Of-pot-full yesterday two khāṇḍī were-asked, now indeed four khāṇḍī I-shall-take,
 tāhā-jē chhōḍēhē.' Dēwa pāchhō kukaḍō wāhē tāhī-lōgōō ri pāohhō
then-only I-shall-release.' The-god again cock crows then-till remaining back
 jāto riyō.
going stayed.

Dēwō-lē vichāra ālō kē, 'āī biwāwāā jāto-hō, pēṇē tō nē
The-god-to reflection came that, 'I to-frighten going-am, but he not
 bitā biwānyā khāṇḍyā ākhatō jāto-hō. Āji biwāwāhē, tā nāhī
being-afraid double khāṇḍīs asking going-is. And I-shall-frighten, then running
 nē jātā, āji wādatō jāii.' Ēhē jāī ṭāvākōchē riyō. Tēhē tō
not going, and increasing will-go.' Thus knowing silent remained. Then that
 ohōmōṭē pākī giyō. Tāhāā wādi tō hālē mōla-nē lāgyō.
field having-ripened went. Then having-cut that rice thresh-to he-began.

Ēka dihi rājā Pānaṭhāā sawāri tēhē-dēkhuū jāhāli. Tāhāā hiwāryō
One day king of-Pānaṭhā procession there-from became. Then boundary
 dēvē tiyā-hī jāī jāri-nē ātha jōḍī rājā Pānaṭhā dēwō-lē
god that-near having-gone having-bowed hands having-joined king Pānaṭhā god-to

ākḥā lagyō kē, 'māā thānakō-pāhī ēkā mōṇavi chōmōṭō kēyyō-hō, tiyā tihī-mē
to-say began that, 'my abode-near one by-man field done-is, by-him there-in
 ēka āṇḍalō-pōi hāl pōyi-hī. Tē hāl rākḥā-nē tō mōṇavi chōmaṭō-mē mālō
one pot-full rice sown-is. That rice watching-for that man field-in platform
 bāndī tihī-peē rēto-hō. Dihi-rāt pāṇi-mē rī māā-hī āvi
having-bound there-on staying-is. Day-night vow-in remaining me-near coming
 mā-nē pūjehē, āji pūjā kii jāti wōkhōtē ākhēhē kē, "hāṇḍi-pōi
me-to worships, and worship having-done going at-time says that, "pot-full
 pōyyō-hō, tihī khāṇḍi-pōi pākī, tō hārō, nahā tō tōō nāka
sown-is of-there 'khāṇḍi-full will-ripen then well, not then thy nose
 wādēhē." Ehā-kī ākhī ohurī māā muratāā nākō-peē thōvēhē. Māyū
I-shall-cut." Thus having-said knife my of-image nose-on puts. By-me
 ēka hēn wōkhōtē biwāyyō, pēṅē tō tā nē himaṇō wādatō
one two times was-frightened, but he indeed not bewildered increasing
 jāṭō-hō.
going-is.'

Rājā Pānaṭhā dēwō ākhyō, 'ēhaḍō pāṇi-wālō āji rābanārō
King by-Pānaṭhō god was-said, 'such-great vow-keeper and hard-working
 māhūū āhī, tā tiyā-lē āpūalō jōjavē.' Ehā-kī ākhī bēni dēvē,
man is, then him-to to-give is-proper.' Thus having-said both gods,
 Gimbō hāl mōlatō-hō, tihī giyā.
Gimbō rice threshing-was, there went.

Rājā Pānaṭhā-lē dēkhi Gimbō dōwaḍi jāi pāgō pōdyō.
King Pānaṭhō having-seen Gimbō having-run having-gone feet fell.
 Hāṭī khōlā-mē dēwa āvi bōṭhā. Pēclāā rājā Pānaṭhā
Then threshing-floor-in the-gods having-come sat. First king of-Pānaṭhō
 pūjā kēyyi, hāṭī hiwāryāā pūjā kēyyi, ān hāthē jōḍi
worship was-done, then of-boundary-god worship was-done, and hands joining
 ubō riyō. Rājā Pānaṭhā ākhyō, 'tu-lē jōh, bōrakātē
standing remained. King by-Pānaṭhō it-was-said, 'thee-to honour, prosperity
 āpi, tōō wāḍivēlo wādii.' Ehē-kī ākhī dēvē jāta riyā.
is-given, thy progeny will-grow.' Thus having-said the-gods going remained.

Gimbō hāl mōli uḍavi tē chāra khāṇḍi niṅgi.
Gimbō rice having-threshed having-winnowed those four khāṇḍis came-out.
 Hāṭī hiwāryāā thānakōi pāchhi pūjā kii, hāṭī hāl ān
Then of-boundary-god of-abode again worship having-done, then rice and
 bādō bidārō lii kōō jāi riyā-nē lāgyō.
all moveables having-taken house having-gone live-to he-began.

Ti dihī-dēkhūū khētawāḍi, ōn, pōisō-tōkō wādatō giyō, pōyarē-
That day-from estate, grain, pice-annas increasing went, children-
 chāwarē viyē, ān khuchī-kii riyā-nē lāgyō.
etcetera became, and joy-with live-to he-began.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man called Gimbō. His wife's name was Jānū. Gimbō was poor and somewhat dull. But when he had got some work to do, he did not leave off till he had finished it.

One winter husband and wife were occupied in cutting the shrubs¹ and cleaning the four boundaries of their land. In order to get seed-corn, they worked with a gentleman and saved their wages till they got enough to buy a big pot full of rice.

Towards the rains in the month of Jēshṭh, they burnt the shrubs and cleared the ground. When the black clouds began to rain, the husband and wife went to the field to sow the rice. Then cucumbers were sown. During the raining of the black clouds all things were sprouting. The grasses and shrubs in the woods were sprouting, and the forest began to get a deep green hue.

When the rice began to appear, Gimbō built a high platform in the field and said to Jānū, 'henceforward I shall live on the platform in the field and practise austerities. Therefore you must not come into the field. When you bring some provisions for me, then you should only proceed so far as the boundary and put it there. Then you should beat on a dry stick and go away. I shall then go to the boundary and fetch the provisions. When the rice ripens, I shall thresh it and come home. In the meantime, if there is some urgent business, then go to the boundary and shout loudly, and I shall answer.' Having said so Gimbō began to live on the platform in the field.

On the boundary of that field there was a sanctuary to a boundary god.² He went there day and night, cleaned the place, worshipped the god, and prayed. When he was going to return he used to say, 'O boundary god, I have sown a potful of rice. If I can get a khāṇḍī³ of rice out of it, well and good. If not, then I shall cut thy nose with this knife.' And so saying he placed a knife which he held in his hand on the nose of the god's image. Thus he did day and night.

In this way the time went on, and the rice was weeded and ripened. When the time came for cutting it, then he always went to the sanctuary, day and night, worshipped, and at the time of returning he said, 'O god, till to-day I have been serving thee day and night. And indeed, if I get a khāṇḍī out of my potful of seed, it is all right. If not, then I shall not leave thee without cutting thy nose.' So saying he went to work on the field.

The god began to think, 'this man must be mad, that he asks a khāṇḍī rice out of a pot of seed. And he threatens me and says, "if there comes a khāṇḍī rice out of my pot of seed, then it is well. If not, then I shall cut thy nose," and he places his knife on my nose and makes a mark on it. He is practising austerities and serving me. I cannot, therefore, do him any harm. But it is meet that I should frighten him. And then he will give up that bad habit.'

Then in the dead of night the god assumed a bear's appearance and went to where Gimbō was sleeping on the platform in the field and began to roar. Then Gimbō said, 'I

¹ *Chāmḍḍ* corresponds to *dāḍḍ* in the Konkani. It means the ground burnt in preparation of the seed, but also the loppings and grass strewn over the ground to be burnt, and the corn grown on such ground.

² A stone idol of a god is generally placed on the border of a field.

³ A khāṇḍī is equal to twenty maunds.

do not know anything about a bear. -Thou art the god and hast come to frighten me, but I am not afraid. Till now I asked for a khāṇḍī out of my pot, but now I must have two.'

The god went on roaring till cock's crow, and then went off. On the following day he, in the dead of night, assumed the form of a tiger, went to the platform, and began to roar. Gimbō then said, 'thou hast come in the form of a tiger, but I have found thee out and am not afraid. Thou art the god. Yesterday I demanded two khāṇḍīs out of my potful, but now I will not leave off till I get four.'

The god again kept on roaring until cock's crow, and then went away.

The god now began to reflect, 'I am trying to frighten him, and he is not afraid, but goes on asking the double amount. The more I frighten him, the more he will increase his demands, and he will not run away.' Therefore he remained silent, and the crops got ripe. Gimbō cut the rice and began threshing.

One day the procession of king Pānaṭhō¹ passed by there. The boundary god went to him and said, 'a man has tilled a ground close to my abode, and he has sown a potful of rice there. In order to watch the rice he has built a platform in the field, and he stays there. Day and night he practises austerities and comes and worships me. When he goes away, he says, 'I have sown a potful. If I get a khāṇḍī out of it, well and good. If not, I shall cut thy nose. And he applies his knife to the nose of my image. I have tried to frighten him once or twice, but he is not to be brought out of his mind, and goes on increasing his demands.'

King Pānaṭhō said to the god, 'if he is so strong in his austerities and so obstinate we must yield to him.' And both gods went to where Gimbō was threshing.

When Gimbō saw king Pānaṭhō, he ran and fell to his feet. Then the gods entered the threshing floor and sat down. Gimbō first worshipped king Pānaṭhō, and then the boundary god, and remained standing folding his hands. King Pānaṭhō said, 'We will give you fame and prosperity, and your progeny shall increase.' And so saying the gods departed.

Gimbō then threshed and winnowed the rice, and four khāṇḍīs came out. Again he worshipped at the abode of the boundary god, took the rice and all implements with him to his house, and settled down.⁴

From that day his estate, his crops, and his money went on increasing, he got many children, and lived in happiness.

¹ Pānaṭhō is the king of the minor deities. He resides in the waters and is identified with Varuṇa.

[No. 54.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN I.

Kōn'tē yak mānus-lā dōn pōr as'nala. Tyā dōnī pōrās-maīn
Certain one man-to two sons were. Those two sons-among-from
 dhāk'lā pōryā tyā-nī bā-lā sāng'nā, 'bābā, māl-nā ma-nā hisā
the-younger son him-of father-to said, 'father, property-of my share
 mā-lā dē.' Maṅg tyā-na tī māl tyā-lā wāṭī dinā. Maṅg
me-to give.' Then him-by that property him-to having-divided was-given. Then
 thōḍē diwas sarwā paisā jamā kari tō dhāk'lā pōryā dūr
a-few days all money together having-made that younger son a-far
 mulukh-mā nighī gayū. Tī mulukh-mā tyā-na tyā paisā kharāb
country-into having-started went. That country-in him-by that money waste
 kar'nā. Tyā-nā sarwā paisā kharāb hōinā, maṅg māng'tin mōṭhā kāl
was-made. Him-of all money waste became, then afterwards a-great famine
 paḍ'nā, an tō naṅgū hōī gayū. Maṅg talīn niṅhī-san yak
fell, and he naked having-become went. Then there-from having-started one
 mānus-nī ghar jāī tai naukar rahinā. Tō dhanī-na
man-of (to)-house having-gone there servant remained. That rich-man-by
 tyā-lā ḍukar ohārā-lā dhāḍ'nā. Ḍukar jō bhusā khāū lāg'nōl tō
him-to sicine graze-to was-sent. The-sicine what husks to-eat began that
 bhusā tō khāū lāg'nā, an bhāri kashṭī-san pōṭ bhāri lāg'nā. An
husks he to-eat began, and great difficulty-with belly to-fill began. And
 kōnī tyā-lā bhīk dē-nū. Maṅg to sudh-mā yēī sāng'nā,
anyone him-to alms could-not-give. Then he senses-in having-come said,
 'ma-nā bāp-nā naukar pōṭ-bhāri bhākar khāt, an mī bhukā mara.
'my father-of servants belly-full bread are-eating, and I of-hunger am-dying.
 May uṭh'sū ma-nī bā tyāwa jāśū an tyā-lā sāng'sū, "bābā,
I shall-arise my father near will-go and him-to will-say, "father,
 may dēw-pān an tū-pan pāp kar'nā sa. May tu-nā pōryū sāng'wā-lā
(by)-me God-with and thee-with sin done is. I thy son be-called-to
 mā-lā lāj wāṭa; tu-nī naukar-paiki mī jyasā naukara-ch sa."'
me-to shame appears; thy servants-from-among I as a-servant-really am."'
 Tō maṅg uṭh'nā an tyā-nī bā tyāwa gayū. Tō dūr as'nūl tawū tyā-nī
He then arose and him-of father near went. He a-far was then him-of

bā-na tyā-lā dēkh^{na}, maṅg tyā-lā mayā yēi-san tō tyā-phan
father-by him-to was-seen, then him-to compassion having-come he him-towards
 dhāi gayā; maṅg tyā-lā bil^{gī}-san tyā-nā mukā linā. Maṅg
having-run went; then him-to having-embraced him-of kiss was-taken. Then
 tī pōryā tyā-nī bā-lā sāṅg^{na}, 'bābā, may dēw-phan wa
by-that boy him-of father-to it-was-said, 'father, (by)-me God-towards and'
 tū-phan pāp kar^{na}, an mī tu-nā pōryā sāṅg^{wā}-nā rahinā nāhā.
thee-towards sin was-done, and I thy son be-called-to remained not.'
 Maṅg tyā-nī bā-na naukar-lā sāṅg^{na}, 'chāṅg^{la} pāṅghar^{na} lai
Then him-of father-by servant-to it-was-said, 'good cloth having-brought
 yē; ' tē tyā-nī āṅg-mā ghālī dinā, hāt-mā mundi ghāl^{na},
come; ' that him-of body-on having-put was-given, hand-on a-ring was-put,
 pāy-mā jyutā ghāl^{na}. Maṅg mōṭhyā khusī-sa bhākar khāwā-lā gayā.
feet-on shoe was-put. Then great joy-with bread to-eat he-went.
 'Hai mā-nā pōryā jyasā mari gayōl, jitā hōy^{na}; agar
' This my son as-if having-died was-gone, alive has-become; or-say
 gamāi gayōl, ātā sāpad^{na}.' Asā sam^{jīn} bahu ānand kar^{nat}.
having-lost was-gone, now was-found.' So considering great rejoicing they-did.

Ātā tyā-nā mōṭhā bhāū khēt-mā gayōl sat. Tō parat ghar-lā unā, an
Now him-of elder brother field-in gone had. He back house-to came, and
 tyā-lā wājā-gājā aiku yēū lāg^{na}. Tyā-na āp^{li} naukar-lā
him-to playing-singing to-hear to-come began. Him-by his-own servant-to
 hāk mārin sāṅgu lāg^{na}, 'hai kāy sa?' Maṅg tō
a-call having-struck to-say (he-)began, 'this what is? ' Then that
 naukar sāṅg^{na}, 'tu-nā bhāū unā sa. Tō sukhī-kār unā
servant said, 'thy brother come is. He in-good-health come
 sa mbanī tu-nā bā tyā-lā khāū-piū ghālas.' Maṅg tyā-lā
is therefore thy father him-to to-eat-and-drink putting-is.' Then him-to
 bhārī rāg unā, an tī ghar-mā tō kāi jāi nāhā.
much anger came, and that house-in he in-any-way would-go not.
 Tawā tyā-nā bā bāhēr yēi-san tyā-lā sam^{jāḍū} lāg^{na}.
Then him-of father out having-come him-to to-persuade began.
 Maṅg tyā-nī bā-lā tyā-na sāṅg^{na}, 'dēkh, bābā, it^{kā}
Then him-of father-to him-by it-was-said, 'see, father, so-many
 din tu-nī naukarī ma-na kar^{na}, an tu-nā sabd
days thy service me-by is-made, and thee-of word
 kāi-oh tōḍ^{na} nāhā; an tu-na ma-nī sōb^{tī} barābar
any-even broken is-not; and thee-by me-of friends with
 khāwā-na wāsta yak bī mēṅḍh^{rū} dinās nāhā. An jā-nā
eating for one even kid given is-not. And whom-by
 sarwā paisā gamāḍī dinā tō tu-nā pōryā unā tyā-barābar
all money having-wasted was-given that thy son came immediately

tyū-lā tū mēj^awānī dōwā-lā karas.''' Tawā tyū-nā bābā
him-to thou a-feast to-give art-making.''' Then him-of father
 sāṅg^anā, ' pōryā, tū mā-phan as^anōl an hai māl^amatā asa,
said, ' son, thou me-with art-living and this property is,
 hai tu-nā sa. Hai bakhat-lā tu-nā bhāū marī gayōl,
this thine is. This occasion-on thy brother having-died was-gone,
 tō jītā hōinā; an gamāi gayōl, yēl mil^anā;
he alive has-become; and having-lost was-gone, having-come is-obtained;
 tyū-nī wāsta āpūn ānand kar^anā hai barōbar sa.'
that-of for we rejoicing to-do this proper is.'

[No. 55.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

KŌṬALĪ DIALECT.

(YAWAL, DISTRICT KHANDESH.)

SPECIMEN II.

A STORY.

Yak musal^{mān} śipāi Talōdyā-thin Nandur^{bār-lā}
A-certain Musliman sepoy Taloda (village)-from Nandurbar (village)-to
 chāl^{nā}. Tawā wāt^{mā} ohyāl^{tā} ohyāl^{tā} din buḍi gayā. Tawā ḍon
set-out. Then the-way-on walking walking the-sun having-set went. Then two
 ohōr tyā-na puḍha ubhā sa tyā-na dēkh^{nāt}. Tyā ohōras-nī tyā-lā
thieves him-of before standing are him-by were-seen. Those thieves-by him-to
 tī jāgā-war dharī pād^{nāt} an khūp mār^{nāt}; tyās-na
that spot-on having-seized was-felled-down and severely was-beaten; his
 phad^{ka} sam^{da} his^{kāi} lināt. Yak ohōr-na tar^{wār} kāḍh^{nāt},
clothes all having-snatched were-taken. One thief-by a-sword was-drawn,
 an yak-na surī dākhāḍī, an tyā-lā sāṅg^{nāt}, 'dēkh, śipāi, tū hām-nī
and one-by a-knife was-shown, and him-to was-told, 'see, O-sepoy, thou us-of
 puḍhē nāch. Nāhā-tar tu-lā hamu māri tāk^{sū}. Dhāk-nī
in-front dance. If-not-then thee-to we 'having-killed shall-throw.' Terror-of
 māra tō śipāi nōchū lāg^{nā}. Akharī-śēwaṭ tō pāyā paḍi
on-account that sepoy to-dance began. At-last he on-the-feet having-fallen
 āp^{lī} suṭ^{kā} kari-san parat Talōdyā-lā gayā. Talōdyā-nā phōj^{dār-lā}
his-own release having-made back Taloda-to went. Talodā-of police-officer-to
 hai mālum paḍi; tyā ohōras-lā tyā-na pakaḍ^{nāt}; an khaṭ^{lā} bhari
this known became; those thieves-to him-by it-was-caught; and case having-entered
 mājistrēt^{nī} kaḍē dhāḍ^{nā}; tai in^{sāph} kari tyā ohōras-lā sau
magistrate-of towards was-sent; then trial having-made those thieves-to six
 sau mahinyā-nī saḵā dinā.
six months-of punishment was-given.

FREE TRANSLATION OF THE FOREGOING.

A Musliman sepoy once travelled from Taloda to Nandurbar. While he was still walking on the road the sun set, and he found himself alone. After some time he saw four thieves standing before him. They seized him there and then and beat him soundly, and

took all his clothes from him. Then one of the thieves drew his sword, another showed him a knife, and they said to him, 'Ho, sepoy, dance before us. If not, we will kill you.' Out of fear the sepoy then began to dance. At last he fell on his knees and obtained his freedom, whereafter he returned to Taloda. The police-officer of Taloda learned of the affair and had the thieves seized and reported the matter to the Magistrate. He tried the thieves and sentenced them to six months' imprisonment.

The Bhil dialects just dealt with are little more than ordinary Khāndēśī. Before dealing with that form of speech we will, however, have to mention some Bhil dialects of a slightly different kind.

The Bhili of Nimar is now almost a Marāṭhī dialect. It differs from other Bhil dialects described in the preceding pages as links between Gujarātī-Bhili and the broken Marāṭhī dialects of Thana, in having, to a much greater extent, assumed the inner form of Marāṭhī, *e.g.*, in using the Marāṭhī oblique form. On the other hand, it is easy to see that the base of the dialect is some form of Gujarātī Bhili.

The Bhili dialects spoken in Berar are probably of the same kind as Panchālī, dealt with above (pp. 138 and ff.). Some of the Bhils of Basim, however, speak a form of Gōṇḍī. Specimens will be given in connexion with that form of speech.

Lastly, there are four related dialects spoken outside the proper Bhil country, *viz.*, Bāori, Habūṛā, Pār *dhī and Siyālgiri. They have been somewhat influenced by other dialects. In most respects, however, they are of the same kind as the Bhili of Mahīkantha and neighbourhood.

The dialect of the Bhils of Nimar is a mixed form of speech. The base is some dialect related to the western forms of Bhili. Compare forms such as *khēt-bhitar*, in the fields; *chalyōl*, gone; *karīna*, having done. It has, however, been so largely mixed with the Marāṭhī spoken in the Central Provinces that it might with equal justice be regarded as a Marāṭhī dialect. Compare forms such as *ād*myā-la*, to a man; *wātā*, a share; *çēlā*, he went; *hōlā*, he became; *kahīn*, I will tell, etc.

It will be quite sufficient to give the first lines of the Parable of the Prodigal Son as an illustration of this mixed form of speech.

[No. 56.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

(DISTRICT NIMAR.)

Kōṇyā	ād*myā-la	dōn	sōy*ra	hatī.	Tyā-gōn	nānhā	bā-dhan	
Some	man-to	two	sons	were.	Them-among	the-younger	father-to	
kahēlā,	'arē	bū,	paīsā-ṭakā-madhī	jō-kai	mājhā	wātā	hōy	tē
said,	'O	father,	property-in	whatever	my	share	may-be	that
māl	dāi	dē.'	'ṭawā	tyā-na	tyāl	ap'nī	jamā-puñjī	hōtī
to-me	having-given	give.'	Then	him-by	him-to	his	property	was
tī	wātī	dēli.	Thōḍa	din	hōla	kī	nānhā	sōy*rā
that	having-divided	was-given.	Few	days	became	that	younger	son
sab-kai	yēkhatā	karīna	dus*rā	mul*khāt	ohalyōl	gēlā,	aru	
all-whatever	together	having-made	another	in-country	gone	went,	and	
ṭaḍa	luch*panā-bhitar	din-bhitar	ap'nī	jamā-puñjī	gamāi	dēli.		
there	riotousness-in	days-in	his	property	having-spent	was-given.		

Jab tyō sab-kai udāi chuk'lā tab tyā mul'khāt khūb
When he all having-squandered ceased then that in-country heavy
 kāl paḍ'lā, aru tyō garīb huī gēlā. Aru tyō jāina
famine fell, and he poor having-become went. And he having-gone
 tyā mul'khā-chyā kōnyā bhalā ād'mī-pās rah'lā. Tyā-na tyāl ap'nā
that country-of some rich man-with lived. Him-by to-him his
 khēt-bhītar ḍuk'rā oharāwāl mōkallā. Aru tyō tyā ohhil'tē jyāl ḍuk'rā
field-in swine to-feed was-sent. And he those husks to-which swine
 khāūt hōta tyā-chā pēt bhar'wa-chyā dhyān hōtā, aru tyāl ghan
eating were his belly filling-of desire was, and to-him anything
 kōṇī nahī dyāt hōtā.
anyone not giving was.

BĀORĪ.

This is the dialect of the Bāwariās, a hunting and criminal tribe of the Panjab and the Muzaḥfarnagar District of the United Provinces. In Rajputana Bāori has been returned as the language of 400 Moḡhiās in Kishangarh. The Moḡhiās are a similar tribe; compare Sir Henry M. Elliot, *Memoirs on the History, Folk-Lore and Distribution of the Races of the North-Western Provinces of India*. Edited by John Beames, Vol. i, London, 1869, p. 9.

The fullest account of the Bāwariās will be found in Mr. W. Crooke's, *The Tribes and Castes of the North-Western Provinces and Oudh*, Vol. i, Calcutta, 1886, pp. 228 ff.

The number of speakers has been estimated for the use of this Survey as follows:—

PANJAB AND FEUDATORIES—

Hissar	931	
Kapurthala	80	
Nabha	30	
Faridkot	3,000	
Firozpur	33,000	
Lahore	460	
	<hr/>	
	42,501	42,501

UNITED PROVINCES—

Muzaḥfarnagar	102	
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RAJPUTANA—

Kishangarh	400	
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TOTAL	<hr/>	43,003
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The estimates from Firozpur and probably also from Faridkot are, however, too high. At the last Census (1901) only 4,952 speakers of Bāori were counted in the Panjab and its feudatories. The Bāwariās are a vagrant tribe, and it is, therefore, difficult to form an accurate estimate of their number. In the Panjab they sometimes call their language Thallī, and they are there said to have come from the *Thal* or Bikaner desert.

This is, however, in no way borne out by their language, which is certainly a form of the Gujarātī Bhīlī. Several specimens of it have been received, and they all have the same basis. The specimens received from Lahore are the purest, although that district is the one which is farthest from the Bhīl country. In the specimens received from the other districts of the Panjab, the language is in its essence the same, but is more or less mixed with the Panjābī spoken by the surrounding population.

The Bāwariās have no written character of their own, and some of the specimens have been written in the Persian, some in the Gurmukhī, and some in the Dēva-nāgarī character. I hence only record them here in the Roman character, as the most convenient one.

The following two specimens come from Lahore and have been very carefully prepared. After being paired out, they were again checked on the spot by Mr. Jowala Sahai Misr, B.A., Extra Assistant Commissioner, and give an excellent idea of the dialect. It will be seen that, save in a few matters of spelling, it does not differ from

Gujarāṭī Bhīlī. We may note the following (which are only a few out of many) characteristics of the dialect.

The letter *s* regularly becomes *kh*, as in *khāt*, for *sāt*, seven; *vīkh*, for *vīs*, twenty; *khēkh* for *khēs* or *kēs*, hair; *manukhō*, a man. Sometimes the *kh* is weakened to *h* (as in Northern Gujarāṭī), as in *hāb'liō*, he was heard; *hāpāi*, for *sipāhī*, a peon; *harkār*, the Government. Before *i* or *ē*, the *s* is sometimes preserved, as in *man'sī*, a woman; *sē*, why? but *khō*, for *sū*, what? *Ch* and *chh* become *s* as in *sō* for *chhō*, I am; *passā* for *pachchhē*, afterwards. There is a tendency to prefer dentals to cerebrals as in *vilti* or *vīti*, for *vīṭi*, a ring. There is no cerebral *ḷ*.

Strong masculine nouns with *a* bases end in *ō*, not *ā*, with an oblique singular in *ā* not *ē*, as in *manukhō*, a man; oblique singular *manukhā*. When the noun is neuter the *ō* is usually nasalized as in *khōnō*, gold; *puchhīō*, it was asked; *kihō*, it was said. Gender is, however, carelessly observed. The plural of neuter nouns ends in *ā*, as in *rupaiā*, rupees; *lug'rā*, robes; *khākh'rā*, shoes.

The postposition of the genitive is *nō* or *nau* (feminine *nī*, oblique masculine *nā*). That of the dative is *nū*, *nō*, *nai* or *nā*. *Nū* is evidently borrowed from the surrounding Panjābī. The dative suffix is often weakened to a mere *n*, as in *tihōn*, to them; *chār'wā-n*, to graze. The suffix of the ablative is *thō*, which agrees in gender and case with the governing noun, as in *tihō-māi-thō nanōrē*, by the younger from among them. Note that, as in the last example, the agent case ends in *ē*. So also the locative, as in *gharē*, in a house.

The pronouns are—

1st person, *hū*, I; *mē*, by me; *mannē*, to me; *mhārō* or *mārō*, my; *hamē*, we, by us; *hamārō*, our.

2nd person, *taū* or *tū*, thou; *tī* or *tēn*, by thee; *tāk'rō* or *tārō*, thy; *tamē*, *tammē* or *tamhē*, you, by you; *tauhe*, you (accusative plural); *tamāh'rō*, your.

There are several demonstrative pronouns. Thus, *yōh*, he; *inhō*, *ih'nō*, his. *Tiō*, *tīōh*, or *tyōh*, he, that; *tinnō*, *tīnō*, his; *tinnē*, *tīnhē*, *tīnē*, to him, by him, in that; *tē*, by him; *tihā*, that (oblique adjective); *tē*, *tāhē*, they, by them; *tēhō*, *tīhō* (oblique plural); *tēhōnō*, *tīhōnō*, their; *tihōn*, to them. *Pēllō* (=Gujarāṭī *pētō*), he, that; oblique *pēllā*, agent *pēllō*.

Piō, *hiōh*, or *hyōh* is 'this'; oblique singular *hyā* or *hā*.

Other forms are *jō*, who; *jīnō*, of whom; *kaun*, who? *kinō*, whose? *kaun kan-thō*, from near whom? *khō*, what? *kinā*, by anyone; *kihē waqtō*, at any time; *kāis*, anything.

Verbs are conjugated just as in Gujarāṭī Bhīlī. The verb substantive is *sō* (for *chhō*), I am; *uttō*, was. When employed as an auxiliary *uttō* becomes *tō*, as in *giō-tō*, had gone. The present definite is formed by conjugating the simple present (not the present participle) with the verb substantive. Thus, *mārō-sō*, I am beating. The conjunctive participle ends in *n*, as in *vēchīn*, having sold, or, more usually, the *n* is dropped as in *karī*, having done. The past participle ends in *iō*, as in *mārīō*, struck. Irregular are *kihō*, said; *diddō*, given; *liddō*, taken.

The negative verb has *kō*, at all, prefixed as in Rājasthānī. Thus, *kō-diddō-nahē*, was not given at all. The Rājasthānī pleonastic suffix *s* (sometimes written *kh*) is very common. Thus, *khārā-s*, all; *kadē-kh*, ever.

[No. 57.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILI.

BAONI DIALECT.

(DISTRICT LAHORE.)

Ek janā-nai hai dik'rā uttā. Tihō-māi-thō nanōrō dik'rō
One man-to two sons were. By-them-in-from by-the-younger by-the-son
 āgū-nai kēh'wā lagiō, 'ō āgū, jō ap'rō (or ap'nō) walēwō
the-father-to to-say it-was-begun, 'O father, what your-own property
 hi-riō tihā-māi-thō mannē bhāg'lō dai-dē.' Tinē tihōn
having-become-remained that-in-from to-me share give-away.' By-him to-them
 walēwō wandī diddō (or dihdō). Ghanā dan kō-thāiā-nahī tō
property having-divided was-given. Many days at-all-were-not then
 nanōrō dik'rō khārō walēwō bhēlō kari-liddō, tō vōg'lō
by-the-younger by-the-son all property together was-collected, and in-a-distant
 dēkhō parō-giō, tō ap'rō walēwō udhālā-māi gamāfi-nakhiō.
in-a-country went-away, and his-own property wickedness-in was-wasted.
 Jinō vėlō tinē walēwō khārō gamāfi-nakhiō, tinē dēkhō
At-what at-time by-him the-property all was-wasted, in-that in-country
 harī kuhāri war'li-gai. Tinnō lōr thūi-gai. Tiō giō tihā mulak-nai
a-great famine happened. To-him need became. He went that country-in-of
 khair-māi ek ād'mī-nē maliō. Tinē ād'miō khūr āp'nā khētrā-māi
city-in a man-to was-joined. By-that by-man seine his-own fields-in
 ohār'wān tihō mōk'liō. Tinnō jī thāi-pariō tiārē khūr
to-graze as-for-him he-was-sent. His mind became at-that-time seine
 khātā-tā, tiārō tihā vi tinē ojrō chhandēhō lāhin bhari-lā
eating-were, at-that-time there also by-him belly husks with was-filled
 Kinō ād'miō kāṣ kō-diddō-nahī. Jār tinnō hōsh āvi, tinnō
By-any by-man anything at-all-was-given-not. When to-him sense came, by-him
 kihō, 'mārā āgū-nai ghanā naukar tōvi-māi-thō rukh'lō
it-was-said, 'my father-to many servants that-in-from bread
 khāē, tihē-thō rukh'lō bachī-rahē; tō-bhī hī bhūkiō marō.
they-eat, them-from bread remains-over-and-above; nevertheless I hungry die.
 Hī utthīs, tiār mārā āgū-kannō jāis, tiār tinnē hī kabīs,
I will-arise, and my father-near will-go, and to-him I will-say,
 "tārō āgal, āgā, hī gunāhī thāi-giō, Par'mōkhar-nā vi gunāhī
"in-thy front, father, I sinner became, God-to also sinner
 thāi-giō; tārō dik'rō rakh'wā-nō lūik-nā kōi-nahī. Tau mannō
became; thy son keeping-of fitness-for at-all-I-am-not. Thou me

dihāyio rākh-hī-lē." Tīō ut̄thiō, āgā-kannē giō. Ghanāōs vėg'lō uttō, .
servant keep-veryly." *He arose, father-near went. Very distant he-was,*
 tiār āgē jōi-liddō; tiār tinnē dil-māi dayā āvī. Tiār
hen by-the-father he-was-seen; then to-him heart-in compassion came. Then
 nat̄thō, tiār tinnē galē paṛiō, tiār tinnē būch'rā liddō. Dik'rē
he-ran, and on-his on-neck fell, and to-him kiss was-taken. By-the-son
 tinnē kihō, 'tārī nazar-māi, āgā hūi gunāhī thāi-giō, Par'mėkhar-nā
to-him it-was-said, 'thy sight-in, father, I sinner became, God-to
 gunāhī thāi-giō. Tārō dik'rō rakh'wā-nō lāik-nē kōi-nahī.'
sinner became. Thy son keeping-of fitness-for at-all-I-am-not.'
 Āgē āp'nā nauk'rō kihō, 'khāū lūg'rā khāḍhī-āvō,
By-the-father his-own to-servants it-was-said, 'excellent robes bring-out,
 tiār tinnē lūg'rā ghatti-diō; tinnī aṅg'liē vittī ghatti-diō;
and to-him robes put-on; on-his on-the-finger a-ring put-on;
 tinnē gōḍē khākh'rā ghatti-diō. Āwō, khārās bhēlā khāḍ,
on-his on-the-foot shoes put-on. Come, all together let-us-eat,
 khushī thāḍ; innē wākhṭē mārō dik'rō marī-giō-tō, wali
happy let-us-become; of-this for my son dead-gone-was, again
 jiw'tō thāi-giō; tiō gamāi-giō-tō, passē lādhi-giō.' 'Tē rāji thāwū
living became; he lost-gone-was, afterwards was-got.' They merry to-become
 lagiā.
began.

Tinnō waḍōrō dik'rō khētrā-māi uttō. Jar ghar-nai kannē
His elder son the-fields-in was. When the-house-in-of near
 āviō, tinnē wājā nai nāch hāb'liō. Tiār āp'nā
he-came, by-him music and dancing was-heard. Then his-own
 nauk'rō-māi-thō ēk-nai tāriō, tiār tinnē puchhiō, 'ā khū
servants-in-from one-as-for he-was-called, then by-him it-was-asked, 'this what
 thāē?' Tinnō tinnē kihō, 'tārō bhāiō āviō, tārō āgō
is?' By-him to-him it-was-said, 'thy brother came, by-thy by-father
 rukh'lā diddā tiārō dik'rō rāji-bāji āvi-nikalīō.' Tīō
loaves were-given, because the-son safe-(and)-sound arrived.' *He*
 gukhē thāiō, ghar-māi kō-giō-nī. Tinnē wākhṭē āgō
in-anger became, the-house-in at-all-went-not. Of-this for the-father
 bāhar nikaliō; tihā āgal āvī, minnat kidhī. Tinnē ēk
outside came-out; in-his front came, request was-made. By-him one
 āgēhū jawāb kidhō, 'akh'lā war'khē tāri dāri kar'tō
to-the-father answer was-made, 'so-many in-years your service doing
 rihō, kadēkh kihō waḳṭē tārō hukam kō-mōriō-nāhī;
I-remained, ever at-any at-time thy order at-all-was-disobeyed-not;
 tēn mannē urniō kō-diddō-nī, jāi hūi āp'nā bhēliō-māi
by-thee to-me kid at-all-was-given-not, so-that I my-own friends-among

khushī ' thāñ. Jār tārō hyōh dik'rō āviō, jīnō dik'rē tārā
happy may-become. When thy this son came, by-what by-son thy
 rupaiñ kharch kidhñ kāj'rñ ūpar, tinnō wākh'tō rūkh'lō
rupees expended cere-made harlots upon, of-him for bread (i.e., a feast)
 diddō.' Tinnō ' tinō kihō, 'dik'rā, tū mārō khādō-kh
was-given.' By-him to-him it-was-said, 'son, thou to-me always-even
 bhōlō rihō; jō mārō sai, tīō kharō-s tārō sai. Hyōh gall
was remainst; what mine is, that all-sons thou is. This thing
 hamō-nai chāh'ti-ti khushī thāñ, khushī karēt; tiār tārō
us-to proper-was happy to-become, happiness to-make; because thy
 bhāi hyōh marī-giō-tō, walī jiw'tō thāi-giō; tīō gumāi-giō-tō,
brother this dead-gone-was, again living became; he lost-gone-was,
 passē lādhi-paiō.
afterwards was-found.'

[No. 58.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHİLĪ.

BĀORĪ DIALECT.

(DISTRICT LAHORE.)

Tihā jhārīā^ñ-nai tallē ek janāwar uttō.
Those bushes-in-of in-below an animal was.

Hyā zilā-māi khūā kō-tō-nī.
This district-in canal at-all-was-not.

Buddhī rād khāch bōli-rī.
An-old woman truth told-had.

Hū ap'nō rūkh'lō khātī-tī.
I my-own bread eating-was.

Mārī dik'rī bārō war^akhō-nī thāi-gāi.
My daughter twelve years-of became.

Mī tīnī gall hāb'li.
By-me his word was-heard.

Mārā bai dhaṇḍā sai.
Of-me two brothers are.

Kāl hū Chūniē giō-tō, tihā Tahsildār-nai jhalli-liddō.
Yesterday I to-Chunian gone-had, there the-Tahsildār-by (I)-was-seized.

Bai man ḍāw'rā hū vēch^awā giō-tō. Vēchin passā āw'tā,
Two maunds grain I to-sell gone-had. Having-sold back in-coming,

gharē hāpāi hamō ṭak^ari-giō. Tihā kah^awā lagiō, 'tahsildārē
at-the-house a-peon us met. There to-say he-began, 'by-the-Tahsildār

tauḥē yād kīdō.' Tihē gōḍē passā muṛi-āviā. Rūkh'lō
to-you remembrance was-made.' On-that on-foot back (we)-turned. Bread

vī khāwā kō-giō-nī. Chūniē jāi-nikaliō. Tiār Tahsildār
even to-eat at-all(-I)-went-not. At-Chunian (I)-arrived. Then the-Tahsildār

khamā thāiā. Tiārē Tahsildār kah^awā lagiō, 'tammē Bāw^ariō
before we-became. Then the-Tahsildār to-say began, 'you the-Bāwariās

gōṛēn bōli 'līsō?' 'Hamārī bōli hammē bōli līsō.'
like to-speak will-be-able? 'Our language we to-speak we-will-be-able.'

'Tiārē khabad tammē gāi līsō?' Hammē passē kihō,
'Then song you to-sing will-be-able?' To-us afterwards it-was-said,

'Harkār-nau hukam āviō. Tammē kihō ap'nī bōli.
'Government-of order came. You speak your-own language.

Tiārē-kaī āj wan'rē hindō, bhāi, jāiē. Tammē jāsio
Preparation-having-made to-day to-morrow going, brother, go. You will-go
 tiārē. Harkār khābē warō amān dēsē.
then. The-Government Sāhib great peace will-give.'

FREE TRANSLATION OF THE FOREGOING.

There was an animal under that bush.

There is no canal in the district.

An old woman was telling the truth.

I took my dinner.

My daughter is 12 years old.

I heard his words.

There are two brothers of mine.

Yesterday I went to Chunian, where the Tahşildār seized me. I had gone to sell two maunds of grain, and on my way back, the *tahşil* peon met me at my house, and told me to attend the *tahşil* as the Tahşildār wanted me soon. I did not take my bread and went straight to Chunian. When I reached Chunian and presented myself before the Tahşildār, he asked me, 'do you know the Baori dialect?' I replied, 'yes, I will speak my own language.' The Tahşildār told me 'will you sing a song in your own language? I have received an order from Government. Speak in your own language. You will be able to go to-day or to-morrow after I have done with you. The Government will be pleased, and will give you great peace.'

It is unnecessary to give further specimens of the Bāori spoken in the Punjab. All those received closely resemble the foregoing ones, only being more or less mixed with Panjābī idioms. As Lahore is the most western locality from which Bāori is reported, it will be sufficient to give one more specimen, a version of the Parable of the Prodigal Son from the most eastern, the district of Muzaffarnagar, in the United Provinces. As Muzaffarnagar is in the Upper Dōāb, we shall not be surprised to find examples of the idiom of the vernacular Hindōstānī used in the district.¹ Such is the frequent doubling of a medial consonant, with the consequent shortening of the preceding vowel, as in *bābbā*, a father; *hottō*, he was; *minn-hē*, to me; *khettar*, a field. In *bābbā*, as in the local vernacular Hindōstānī, the first *ā*, though written long, is pronounced short like the *ā* in the German word 'mann.' Other departures, also probably due to the influence of the local vernacular, are forms like *minn-hē*, for *mannē*, to me; *tinn-hō* for *tihō*, to them; *maī*, I, by me; *hottō* or *huttō*, for *uttō*, was.

In other respects, after allowance has been made for variations of spelling, the dialect is practically the same as that of Lahore.

¹ See Vol. ix, Part I.

[No. 59.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

BAOBĪ DIALECT.

(DISTRICT MUZAFFARNAGAR.)

Ek ūd'mī-nē bāi dīk'rā hottā. Tihñ-mē-thā nanhē dīk'rē bābbā-nē
One man-to two sons were. Them-in-of by-the-younger by-son the-father-to
 kahyō kē, 'ai bābbā, māl-nō hīkhō jō mannhē pōh'ohē mannhē
it-was-said that, 'O father, property-of share which to-me may-come to-me
 dei dē.' Tō tīnē māl vēchī dadhō. Aur thōpā
having-given give.' Then by-him property having-divided was-given. And few
 danō bād nanhē dīk'rē khab kuchh jamā karin ek vēg'lā
days after by-the-younger by-son all whatever together having-made one fur
 dēkh-mē gayō. Tō tihñ ap'nō māl bad-chāli-mē urāyō. Tō
country-in went. Then there his property bad-conduct-in was-spent. Then
 khārū kharach kari chukō, tihā mulak-mē moṭṭō kāl paṛō, aur oh
all spent having-made he-ceased, that country-in a-great famine fell, and he
 garib thāwā lāgyō. Tō tēhā dēkh-nō ek khāhukār-nē jāi
destitute to-become began. Then that country-of one gentleman-to having-gone
 lāgō. Tīnē āp'nā khettar'dā-mē khūr chugāwan mōk'lyō. Aur tinnhē
joined. By-him his-own field-in swine to-feed was-sent. And to-him
 chāh'nā hutṭi, 'tē chhal'kār jō khūr khāttā marō pēt bharū.
wish was, 'those husks which swine are-eating my belly I-may-fill.'
 Tō kōnak tinnhē nahē detṭō thō. Tō khoddī-mē āvin kehō,
That anyone to-him not giving was. Then senses-on having-come it-was-said,
 'marā bābbā-nē kēt'nāyak mihintiyō-nē tuk sē, aur maī bhukyō marū-sō.
'my father-of how-many servants-to bread is, and I hungry dying-am.
 Maī uṭhin bābbā-kan jāñ aur tinnhē kahis kē, "ai
I having-arisen father-near may-go and to-him I-will-say that, "O
 bābbā, maī akh'mān-nū aur tarā hajūr-nū pāp kar'yū. Aur maī yah
father, by-me heaven-of and thy presence-of sin was-done. And I this
 lāyak nahē ki baṛē tarō dīk'rō kab'wāñ. Mannhē tarā mihintiyō-ni
worthy not that again thy son I-may-be-called. Me thy servants-of
 ek-ni barabbar kari dēh." Tō uṭhin ap'nā bābbā-kan
one-of like having-made give." Then having-arisen his-own father-near
 chaliyō. Aur oh ibbat vēg'lō hutṭō tō tinnhē dēkkin tinnhā bābbā-nē
he-went. And he still far was then him having-seen his father-to
 tarakh āyō, aur nāsin tinnhē galē lagāyō aur ghanō puch-kāryō.
compassion came, and having-run his on-neck he-fell and much kissed. .

Dik'rē tinnhē kabyō kē, 'ai. bābbā, maī aḥmān-nō aur tērō
By-the-son to-him it-was-said that, 'O father, by-me heaven-of and thy
 hujūr kakhūr kar'yō, aur ib yah layak kōi nahē kē baṛē tarō
in-présence sin was-made, and now this fit at-all not that again thy
 dīk'rō kah'rāñi.' Bābbā ap'nē nauk'rō-nē kabyō kē, 'khāu
son I-may-be-called.' The-father-(by) his servants-to it-was-said that, 'good
 tē khāu lūg'rā kadḍhi āo aur tinnhē pah'rāo; tō tinnhā
from good clothes having-taken-out come and to-him put-on; then his
 hāth-mē gutṭhī aur godḍā-mē khākh'rō pah'rāo, aur hammē khāiyē aur khusi
hand-on ring and feet-on shoes put, and we shall-eat and merry
 kariyē, kē marō dīk'rō marē hottō, ibbat jivō; jāttō rēhō
shall-make, because my son having-died was, again revived; lost staying
 thā, ibbat milō.' Tō rāji thāwā lagā.
was, again was-found.' Then merry to-become they-began.

Tō tinnhō mottō dīk'rō khettar'dā-mē hottō. Tar ghar-nā kaniyhāñ āvyō
Then his eldest son field-in was. Then house-of near he-came
 gāvyā aur nāch'vyā-nō hōl khābhar'yō. Tō ēk naukar-nē bulāvin
singing and dancing-of sound was-heard. Then one servant-to having-called
 puchchhō ki, 'hiyō khū sē?' Tin-rē tinnhē kabyō ki, 'tarō bhāi
was-asked that, 'this what is?' Him-by to-him it-was-said that, 'thy brother
 āyā sē. Tō tarē bābbē mottī jāphat kari sē; hīnē wākh'tē kē tinnhē
come is. Then by-thy by-father great feast made is; this for that to-him
 bhālō chaṅgō pāyō.' Tinē gūkhō karin chāhiyō kē, 'māhī nē
well good he-came.' By-him anger having-made it-was-wished that, 'inside not
 jāyō.' Tō tinnhē bābbā bāhar āvin manāwō. Tō tinē
I-may-go.' Then his father(-by) out having-come was-entreated. Then by-him
 bābbā-nū bollhin kabyō, 'dēkh kē it'nā bakhē-thō maī tarī ṭahal
the-father-to saying it-was-said, 'see that so-many years-from I thy service
 karū-sū. Aur kadḍiyak tarā huk'mē-thē bāhar kō gayō na. Par tāi
doing-am. And ever thy order-from outside ever I-went not. But by-thee
 bak'rī-nū chēliyū nē dadhū, kē ap'nā yārā-nē rāji manāñi.
a-goat-of young not was-given, that my friends-to merry I-might-make.
 Tō tarō dīk'rō āvyō jinē tarō māl kañchinyō-mē urāvyō, tāi
That thy son came by-whom thy property harlots-with was-wasted, by-thee
 tinnhī khāttar mottī jāphat kari. Tinē tinnhō kabyō kē, 'ai dīk'rā,
his for-sake great feast was-made. By-him to-him it-was-said that, 'O son,
 tō khadā marā-kan rahē. Aur jō marō sē tō tarō sē. Par, rāji
thou always of-me-near art. And what mine is that thine is. But merry
 manāñā aur khus hōnā chāhiyē thā kē tarō bhāi marō huttō, tō jivī
to-make and happy to-be proper was because thy brother dead was, he living
 gayō; aur gamārī gayō, tō milī gayō.'
went; and lost went, he meeting went.'

HABŪṚĀ.

The Habūṛā. are a vagrant thieving tribe found chiefly in the Central Ganges-Jumna Doab.

In the Census of 1891 their number was reported to be as follows :—

Saharanpur	2
Aligarh	868
Mathura	731
Farrukhabad	46
Mainpuri	232
Etawah	189
Etah	224
Moradabad	26
Shahjahanpur	113
Pilibhit	42
Sitapur	112
Elsewhere	11
TOTAL	2,596

They have a language of their own, which, however, was reported for the purposes of this Survey only from Aligarh, as spoken by 950 people. As they wander about a great deal, the difference between 950 and 868, the number given in the Census of 1891, needs no explanation.

The fullest account of the tribe will be found on pages 473 and ff. of Vol. II of Mr. Crooke's *The Tribes and Castes of the North-Western Provinces and Oudh*. Their origin is obscure. Mr. Crooke says that they have a regular 'Thieves' Latin of their own, but the list of words which he gives are nearly all ordinary Bhīli.

I give, as a specimen, a version of the Parable of the Prodigal Son received from Aligarh. It entirely bears out the impression conveyed by Mr. Crooke's list. The language is simply ordinary Gujarātī Bhīli, and closely resembles Bāonī.

It has also the peculiar habit of doubling consonants which is present in the Upper Gangetic Doab, and to which reference has been made more than once. Thus *bābbō*, a father; *huttō*, or *hattō*, was; *khētāḍḍō*, for *khēt'ṛō*, a field; *diddhō*, given; and so on. Before these doubled consonants long vowels (except *ā*) are shortened, and *ā* is pronounced like the *a* in the German 'mann.' As in Gujarātī Bhīli, the letter *s* is regularly pronounced *ṣh* like the *ch* in 'loch.' The neuter gender ends in *ō*, as in *kahyō*, it was said. *Thārō*, your, becomes *tārō*. There are no other peculiarities which deserve special notice.

[No. 60.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHĪLĪ.

HABŪRĀ DIALECT.

(DISTRICT ALIGARH.)

Ēk bāb^{rī}-nē bai dik^{rā} hittā. Tinnhō-mhē-ttē nanhē dik^{rā}
A-certain man-to two sons were. Them-in-from by-the-younger by-son
 bābai kahyō, 'bābbau, ap^{nō} bhāgariyā-nō kan dēi-dai.' Aur
to-the-father it-was-said, 'father, my-own share-of property give.' And
 bābō dik^{rā} vēhāohohī diddhō. Thōrā-khā dan pāchchhī nanhō
the-father to-the-sons having-divided gave. A-few days after the-younger
 dik^{rō} bhēō kari-liddhō, tinnhē lēin par-dēkhai pharō-gayō.
son collection made-together, that having-taken to-another-country went-away.
 Tahē urāvi khāvi diddhō. Jūr khāi-laddhō pī-laddhō
There throwing eating it-was-given. When it-was-eaten-up it-was-drunk-up
 urāvi-diddhō, tār tā dēkh-mhē kāl parō-gayō; tār bhukkhai mar^{wā}
it-was-squandered, then that country-in famine occurred; then by-hunger to-die
 lagyō. Tār muṭṭō gharē jāi rihō. Tinnhē khūar
he-began. Then in-a-great in-house having-gone he-remained. By-him swine
 charāwā tārkhā khētāḍḍā-mhē ghālyō. Tō khūar khāttō chhōt^{rā} aur
to-graze his fields-into he-was-sent. He swine eating husks and
 chhānēkh tō khāwā 'pēt bhari-lō' rājji hutto. Kunē kāi
barē that to-eat 'belly I-may-fill' ready he-was. By-anyone anything
 kō dittō nahī. Jār tinnhē hōkh āvyō, tinnhē kahyō,
at-all was-given not. When to-him sense came, by-him it-was-said,
 jōnē, mhārā āggā-nē ātlā majūr lāgi-rihā, tārkhā rōṭā khāwan
'see, my father-to so-many servants are-employed, their loaves to-eat
 ghanā hī-rihā, aur mhē bhukkhai marō. Hā-tē jāssyō, tō
abundant are, and I by-hunger die. Here-from I-will-go, then
 bābā-nē jāssyō, tō bābē-khū kahis, "bābbau, Bhag^{wān} aggar
father-to I-will-go, then father-to I-will-say, "father, God before
 aur tō aggar pāp karyō; tārkhā dik^{rō} kah^{wā} lāk kō
and thee before sin was-done; thy son to-be-called worthy at-all
 rihō nahī; tārkhā majūr lāgi-rihā, tē rākkhī-lai." Tinnhē
I-remained not; thy servants are-employed, in-them keep-(me)." He
 hōḍḍyō bābbā-khē gyō; baigarē-thō āggē jōyō; bābbā-nē
arose the-father-to went; distance-from by-the-father he-was-seen; the-father-to
 tarakh āvi-gyō, nāsīn dik^{rā}-nē bāth bhari-liddhō, buch^{kāri}
compassion came, having-run the-son-to embrace filling-was-taken, a-kiss

laddhō. Dik'rē bābbai-khō kahī, 'ō bābbā, tō aggar
was-taken. By-the-son the-father-to it-was-said, 'O father, thee before
 Bhag'wān-nō pāp karyō; mhē tārō dik'rō kah'wā lāk kō rihō
God-of sin was-done; I thy son to-call worthy at-all remained
 nahī.' Tinnhē āggē nōk'rē-khō kahyō, 'khāū-tē khāū lugariyō
not.' His by-father the-servants-to it-was-said, 'good-from good clothes
 kādqhyō annhē pah'rāvō; hāt-mhē ēk biṅṅi pah'rāvī-dai, innhō gōrā
take-out to-this-one put-on; hand-in one ring put-on, his on-feet
 khākhariyā pah'rāvī-dai. Ham'nā khā-pī khukhī kari-laddhō;
a-pair-of-shoes put-on. We eating-and-drinking merriment may-make;
 kidhō mari-gayō-tō, pāchhō jīvi-paryō; ā pharō-gayō-tō, pāchhō āvyō.
because he-dead-gone-was, afterwards alive-fell; this lost-gone-was, again came.'
 Khab rājī thāyā.
All rejoicing became.

Tinnhē muṭṭō dik'rō khētādā-mhē huttō; tu āvyō gharē nāw'rī gyō,
His elder son fields-in was; he came in-house near he-went,
 gāyā nāohyā-nō tinnhē khā bharyō. Tinnhē ēk nōkar bullāvyō,
singing dancing-of by-him sound was-heard. By-him one servant was-called,
 tinnhē puchohyō, 'khō bāt hī-rihī?' Tinnhē kahyō tinnhē-khō kai,
by-him it-was-asked, 'what thing is-going-on?' By-him it-was-said him-to that,
 'tārō bhāi pāchhō āvi-gyō; tārō bābbē pantaoh kari, kidhō
'thy brother back came; by-thy by-father a-feast was-made, because
 tu khāū āvyō.' Tō rikhai hī-gyō. Tinnhō āggō bāhar āvyō,
he in-good-health came.' He displeased became. His father out came,
 tinnhē manāvyō. Tinnhē āggē kahyō, 'āggā, jō, āt'le
him entreated. By-him to-the-father it-was-said, 'father, see, so-many
 har'khai-thī tārī gēh'tī mhē kari, tārī bāt kadhī phari-nākkhī
years-from thy service by-me was-done, thy word ever was-transgressed
 nahī; tihūy-pai ēk bāk'ri-nō chēriyō kō diddhō nahī, kai mhārā
not; that-even-on one she-goat-of young-one at-all was-given not, so-that my
 ārā-kērē mōj kari-liy'ti. Pari jār tārō ā dik'rō āvyō,
friends-with merriment I-might-have-made. But when thy this son came,
 jā tārō dhan mān'siyōn kharābi āvyō, tinnhē-kūjjai pantach
who thy wealth with-harlots having-destroyed came, him-for a-feast
 kiddhī.' Tinnhē kahyō tinnhē-khō ki, 'arō dik'rā, khab dan mōhū-oh-
is-made.' By-him it-was-said him-to that, 'O son, all days me-even-
 khē rihō; jō-kāī mhārō hī-rihō, tō tārō-chī rihō. Mannhē chah'ti-ti
near thou-art; whatever mine is, that thine-alone is. To-me it-was-proper
 ki mōhūch karat khukhallī, kidhō ā tārō bhāi mari-gyō-tō,
that I-even should-have-made pleasure, because this thy brother dead-gone-was,
 tō warai jīvi-paryō; aur ā pharō-gayō-tō, warai āvi-gyō.
he again alive-fell; and this lost-gone-was, again came.'

PĀR'DHĪ OR ṬĀKAṆKĀRĪ.

The Pār'dhīs are a wandering tribe of fowlers in Ohanda and Berar. They are mostly snarers and are therefore also called Phāsa Pār'dhīs. Their dialect has been returned from the following districts :—

Where spoken.	Number of speakers.
Chanda	25
Amraoti	500
Akola	1,635
Ellichpur	1,000
Buldana	250
Wan	2,000
TOTAL	5,410

The Ṭākankārīs are a similar tribe of vagrant mill-grinders. They have been returned as speaking a separate dialect from Amraoti, Akola, Ellichpur, and Buldana.

The following are the revised figures :—

Amraoti	200
Akola	2,323
Ellichpur	500
Buldana	215
TOTAL	3,238

Specimens have been received in both dialects from Akola. Another specimen, which has been forwarded from Melkapur in Buldana, professes to illustrate both dialects. And the specimens clearly show that this Pār'dhī and Ṭākankārī are in reality identical. By adding the figures just given we therefore arrive at the following total for the dialect :—

Pār'dhī	5,410
Ṭākankārī	3,238
TOTAL	8,648

The dialect under consideration is a form of Gujarātī-Bhīlī. In some points it agrees with Khāndēśī, and there is also a slight admixture of Marāṭhī. This latter element is, however, insignificant, and is clearly a loan.

The characteristic features of the dialect will be seen from the specimens printed below, and I shall here only draw attention to a few points.

An *s* is very commonly replaced by *kh*, *i.e.* probably *kh*; thus, *paikhō*, money; *khāmlīna*, having heard, Gujarātī *sāḥalīnē*, and so on. The same substitution of *kh* for *s* also occurs in Siyālgirī. *S* is, however, often retained; thus, *sū*, what; *dēs* and *dēs*, country, etc. The real sound is probably that of *ch* in German 'ach,' and I have therefore written *kh*. Compare the corresponding *h* in the Bhīlī of Edar and neighbourhood.

Ch is sometimes interchangeable with *s*; thus, *jāyach* and *jās*, thou goest. It is, accordingly, possible that *ch* has the sound of *s* as in other Bhil dialects.

V is dropped before palatal vowels; thus, *ikh*, twenty; *ifi*, ring.

Nouns.—There is a tendency to replace the neuter by the masculine gender; thus, *āp-nō pēt*, his own belly. On the whole, however, the genders are correctly distinguished.

The nominative is sometimes used instead of the case of the agent; thus, *bāvō didu*, the father gave (*lit.* it was given). The suffixes of the case of the agent are *ē*, *nē*, and *na*; thus, *ād^mmī-yē*, by the man; *dhanī-nē*, by the rich man; *tī-nā*, by him. Occasionally we also find *nō*; thus, *tī-nō*, by him.

The suffixes of the dative and the locative are *n* and *na*, *ma* and *mō*, respectively; thus, *ād^mmī-n*, to a man; *bāvā-na*, to the father; *muluk-ma*, in the country; *galā-mō*, on the neck.

In most other respects the inflexion of nouns agrees with Gujarātī. Thus, *ghōḍō*, a horse; *ghōḍā*, horses. Occasionally, however, we find Marāṭhī forms such as *chhiyā*, instead of the common *chhiyō*, a son.

'I' is *hū*; in Buldana, however, *mi* as in Marāṭhī. Note the form *sū*, what? The oblique form *tyā*, that, is Marāṭhī.

Verbs.—The usual form of the present tense of the verb substantive is *chha* in all persons and numbers. Other forms, however, also occur. Thus, *chhū*, I am; *chhē* thou art, he is, they are, etc. Compare Gujarātī.

The present tense of finite verbs has many various forms. The regular ones of *mār^wwū*, to strike, are,—

Sing. 1. <i>mārūs</i> .	Plur. 1. <i>mārīs</i> .
2. <i>māras</i> .	2. <i>mārōs</i> .
3. <i>māras</i> .	3. <i>māras</i> .

Compare Khāndēsi and other Bhil dialects. *Ch* is often substituted for *s*; thus, *mārōch*, you strike. See above.

The past tense is usually regular. Thus, *gēyō* and *gayō*, he went; *gayā*, they went. The form ending in *ā* is, however, also used in the singular; thus, *rhā*, he lived. Compare Nouns, above. On the other hand, we also find forms such as *āyō*, they came, and there seems to be a tendency to obliterate the difference between the two numbers. *S* is sometimes also added in the past tense; thus, *rahūs*, they lived.

The neuter form of the past tense sometimes ends in *i* instead of in *yu*; thus, *ma-na pāp karī*, by-me sin was done.

The conjunctive participle ends in *i* or *ina* (*in*); thus, *karī* and *karīna* (*karīn*), having done. Marāṭhī forms such as *jāun*, having gone, also occur.

The verbal noun ends in *ecā* and *i*; thus, *chārāvā-n*, in order to tend; *ad^cchan paṭī lāgī*, distress began to come.

Other forms will be easily recognizable from the specimens.

The first of the specimens which follow is the beginning of a version of the Parable of the Prodigal Son which has been received from Melkapur in Buldana. It professes to illustrate both the dialects in question. The second is the deposition of a witness in Pār'dhī, received from Akola. The third is a version of the Parable in Tākankārī, received from Akola. It will be seen that it is written in the same dialect as the two preceding specimens.

[No. 61.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

PHĀSĪ PAR'DHĪ DIALECT.

(DISTRICT BULDANA.)

SPECIMEN I.

Kau ēk ād'mīn bē chhiyā hōtā. Tin-ti nhānō chhiyō
Some one to-man two sons were. Them-from younger son
 bān kawā lāgē, 'bā, mārā hikhā-nī jīn'gī ma-na da.
to-father to-say began, 'father, my share-of property me-to give.'
 Mhun bāya āp'li jīn'gī baihōn wāṭi dadī.
Therefore by-the-father his-own property to-both having-divided was-given.
 Thōdā din-ti nhānō chhiyō āp'li ākhī jīn'gī lēn
Few days-from the-younger son his-own all property having-taken
 mulūkh-par gayō. 'Tyāgē tī-na chain-bāji-ma āp'li ākhī jīn'gī
country-to went. There him-by luxury-in his all property
 udā-dadī. Tī-nō ākhō paisā kharch thāyā-par tyā mulukh-ma
was-squandered. His all money spent become-after that country-in
 mōṭō kāl paḍō. Tī-na khawā-nī baḍī aḍ'chaṇ paḍī. Mag tō ēk
great famine fell. Him-to eating-of great difficulty fell. Then he one
 ād'mī-kana jāi rhā. 'Tyō dhanī-nō tī-na ḍukar rākh'wān āp-nā
man-near having-gone stayed. That rich-man-by him swine to-keep his
 khēt-ma mukyō. Tyā jāga tyā ād'miyē ḍuk'rā khāi
field-in he-was-sent. That in-place that by-man scine having-eaten
 rākhī dadu kōṇdyā-na khuṣī-na āp-nō pēṭ bhari āsas.
having-kept given husks-by gladly his-own belly filled would-have-been.
 Paṇ tī-na kāhī kōṇa dadu nahī. Tin-ti tī-nā ḍōḷā ughādyā.
But him-to anything by-anyone was-given not. Then his eyes were-opened.
 Tyāru tyō āp'lē manā-ti kawā lāgyā, 'mārā bā-nā naukar-nā-kana
Then he his-own mind-to to-say began, 'my father-of servants-of-with
 yēḷḍu dhan hui in-ti adbhik ohha. Mi hyā jāga bhukyā
so-much wealth having-been that-than more is. I this at-place hungry
 marūs. Tar ham-nā bā-nā gbarī jāun kahu kī,
am-dying. Then our father-of to-house having-gone. I-shall-say that,
 "bā, tumārō wa Dēw-nō baḍā āp'rādhi ohha. Wa mē tumārō chhiyō
"father, thy and God-of great sinner I-am. And I thy son
 bagāyā māphak nahī. Ham-nā ātā mōl'kar-gaṭi bagāw." 'Yēḷḍō
to-be-considered worthy not. Me now servant-as consider.'" So-much

iohyār karī tyō nīk^lin āp^lā bā-kana āyō. 'Tyō āw^tā,
reflection having-made he having-started his father-near came. He coming,
 bāya dur-tī dōkhē. Tī-na āvin dik^rā-nā. galā-mō pa dyō,
by-the-father far-from was-seen. Him-by having-come son-of neck-on fell,
 tī-nā mukō ladō.
his kiss was-taken.

[No. 62.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILODĪ.

PHĀSĪ PAR'DHĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN II.

DEPOSITION OF A WITNESS.

Aj'mā pandhar dan huyāsī, Suk'ra-vāri rāti hū, māri bāwan, an ba
About fifteen days have-elapsed, Friday at-night I, my wife, and two
 chhiyā khui rahyā-thā. Tyā-wakh'tī ba-pabār rāt-nā khumārī mārā
children having-slept stayed. That-time-at two-watches night-of about my
 bāwan-nī jāgī karyū an kah'wā lāgī kī, 'ghar-ma wāsan
wife-by awakening was-made and to-say she-began that, 'house-in pots
 wāji rahyā-sa, mānas-nu ohahāḷ āvi rahyō. Tyō uṭhō.
jingling are, man-of sound having-come is. Therefore arise.'
 Tyā-war'nī hū uṭhyō an bhīt-nā bhani jōyū, tē chhēkū
That-upon I arose and wall-of towards it-was-seen, then a-hole
 diṭhū. Tyā-war'nī māri khātri hōi kē kōi-tari ad'mī ghar
was-seen. That-upon my conviction became that someone man house
 phōḍin andar chhiyō. Ghar-ma diwō nōtō. Mārā pāthar-nā hēṭa
having-broken inside was. House-in lamp was-not. My carpet-of under
 aṅgār-pēṭi hatī. Ti turata-oh kāḍhin lagāḍin. Atrā-ma
fire-box was. That quickly-veryly having-taken-out was-lighted. Meantime-in
 hā ārōpi bhīt pād'wā-nā chhēkā-kanhā jāwā lāgyō. Tyā-par māri
this accused in-wall bored hole-near to-go began. Him-on my
 najar gēyā-par ma ti-na dharyō an ti-nu hāt dharin ti-na
eyes gone-on by-me him was-held and his hand having-seized him-to
 bōlyō, 'arē ohōṭṭō, kyāhā jāyach?' Tyā-war'nī ti-nī mā-ri kustī
was-said, 'O thief, where goest?' That-upon his my wrestling
 hōi. Ma ghar-ma mōṭhō-ch kallō karyō. Tyā-war'nī ghar-nā
became. By-me house-in great-veryly noise was-made. That-upon house-of
 sējāri lōk Sitārām an Iṭhōbā āyō. Atrā-mā-oh māra bāwan-i
neighbour people Sitārām and Vīṭhōbā came. Meantime-in-veryly my wife-by
 diwō lagādyō an ghar-nā khākali kāḍhī, an tyō ikham
lamp was-lighted and house-of chain was-unfastened, and those persons
 ghar-ma āyā. Tyāhātū ma-na ghanu jōr āyō. Tinā-kanha pāch khan
house-in same. Then me-to great violence came. Him-near five pieces

ohōli-nā nakalyā. Tyē khan tran rupyā kīmat-nā ohha. Tyē mārā
coat-of were-found. Those pieces three rupees worth-of are. Those mine
 ohha.
are.

Arōpī kōṇ'tā gām-nā chha, ti-nu nām śu chha, ām-na
The-accused which village-of is, his name what is, us-to
 mālūm nāhī. Kāran tyō hamārā gām-nā nahī. Ma divā lagāḍ'nā-
known is-not. Because he our village-of is-not. By-me lamp lighting-
 kājan aṅgār-pēṭi-n lāk'dū tānhyū, at'rā-ma ārōpī chhēkā-kanha
for fire-box-of a-match was-rubbed, meantime-in the-accused hole-near
 diṭhō. Tyā-mula ma-na diwō lagāḍ'tā āyō nahī. Bhit-na pādēlā
was-seen. Therefore time-to lamp lighting came not. Wall-to bored
 chhēkā-ma-ti mānas aḍ'chan-ti āwā jāwā khakē. Kōrat-mā hōilō khilō
hole-in-from a-man difficulty-with come go oan. Court-in being nail
 ji-na bhit-na chhēkū pād'yu tyō ma-na chhēkā-kanha nhāni-ma
which-with the-wall-to hole was-bored that me-to the-hole-near bath-room-in
 khāp'dū.
was-found.

FREE TRANSLATION OF THE FOREGOING.

On a Friday night, about a fortnight ago, I, my wife, and two children were sleeping. About midnight my wife awakened me and said 'there is some noise in the house, and I heard foot-steps. Therefore arise.' I got up and looked towards the wall where I saw a hole. Then I understood that some one had broken into the house. There was no lamp burning, but there was a match box under the carpet. I quickly seized it and lighted a match. Then the accused went towards the hole in the wall. When I saw him, I seized his hand and said, 'now, thief, where are you going?' Thereupon we began to wrestle and I made great noise, so that my neighbours Sitārām and Viṭhōbā came. In the meantime my wife lighted the lamp and opened the door so that they could come in. Then I felt very strong (and overcame him). We found five pieces of cloth on him. They were worth five rupees and belonged to me.

I do not know the village or the name of the accused, because he is not of our village. I had no lamp burning therefore I lighted a match. Then I saw the accused near the hole. Therefore I could not light the lamp. The hole in the wall was large enough for a man to get through it with difficulty. The bar with which the hole in the wall was made has been produced in the Court. I found it in the bath-room.

[No. 63.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILOḌĪ.

PHĀSĪ PĀR'DHĪ OR ṬAKAṆKĀRĪ DIALECT.

(DISTRICT AKOLA.)

SPECIMEN III.

Kōṇ-āk admī-na bē chhiyā thāyā. Ti-nō nānō bā-na
A-certain man-to two sons cere. Them-of the-younger father-to
 kawānō, 'bā, jō sampat-nō wūtō mana āwānā tō ma-na
said, 'father, which property-of share me-to to-come that me-to
 da.' Mag ti-na tyā sampat wāṭi didhi. Pachha thōḍā
give.' Then him-by him property having-divided was-given. Then a-few
 dan-ma nānō chhiyā ākhī jamā-kari dūr dēs-mō gayō ;
days-in the-younger son all having-collected distant country-into went ;
 tyā jāi udh'lēpan-ti ohālyō ān āp'nī sampat .
there having-gone extravagance-with he-remained and his-own property
 udūi didhi. Pachha ti-na ākhī kharehyā-par tyā
having-squandered was-given. Then him-by all expended-after that
 dēs-mā mōṭhō kāl paḍyō. Yōū thāyā-par ti-na
country-in great famine fell. This having-happened-after him-to
 aḍ'chan paḍi lāgi. 'Tabhē tyō tyā dēs-ma-na ēkū admī-kana
difficulty to-fall began. Then he that country-in-of one man-near
 jāina rahyō. Ti-nō ti-na ḍukaldā oharāwāna āp'nā khētar-ma
having-gone lived. Him-by him swine to-graze his-own field-in
 mōk'lyō. Tabhē ḍukaldā jē ṭar'panā khātā asa tinā-par ti-na, 'āpnu
was-sent. Then swine which husks eating cere that-upon him-to, 'my-own
 pēt bhariyē,' yahu ti-nā dil-ma āyu. Pachha kōiwa
belly I-should-fill,' so his mind-in it-came. Then by-any-one-even
 ti-na kāhī dadhu nahi. Tyāru tyō dēh-par āina kawā
him-to any-thing was-given not. Then he senses-on having-come to-say
 lāgyō, 'mārā bā-nā ghar kēldā mōl'karyā-na ghanā ōldā malas,
began, 'my father's at-house how-many labourers-to much bread is-obtained,
 āb hū bhuk-tē marus. Hū uṭhina mārā bā-nā ghamī
and I with-hunger am-dying. I having-arisen my father-of near
 jāis, ān ti-na kahis, "bā, ma-na Dēw-nā viridh ān tārā
will-go, and him-to will-say, "father, me-by God-of against and thy
 āgwāḍē pāp kāri. Ham'nā-kantī tārō ḍik'rō kawā-na asal nahi,
before sin was-done. Henceforth thy son to-be-called fit am-not,

āp'nā ēkā mōl'karyā ghatī muk.' ' Nantar tyō uṭhīna āp'nā
thy-own one labourer like keep.' ' Then he having-arisen his-own
 bā-ghamī gayō. Tēhē tyō dūr chha tēdā-ma ti-nā bā ti-na
father-near went. Then he distant was the-meantime-in his father him
 dēkhīna tar'malī gayō, ān hājīdhāin ti-nā galā-ma miṭhī ghālī,
having-seen having-pitied went, and running his neck-in embracing was-put,
 ān ti-nā mukkā ladā. Pachha ḍik'rō ti-na kawānō, 'bā, Dēw-nā
and his kisses were-taken. Then the-son him-to said, 'father, God-of
 virīdh ān tārā āgwādē ma-na pāp kari, ān ham'nā-kanti tārō
against and of-thee before me-by sin was-done, and to-day-from thy
 ḍik'rō kawāna hū asal nahi.' Parantu bāyē āpnā sāl'dār-na
son to-be-called I fit am-not.' But by-the-father his-own servant-to
 kayu, 'assal jhagō lāina ti-na ghālō, ān ti-nā hāt-ma iṭī
it-was-said, 'good garment having-brought him-to put-on, and his hand-on a-ring
 ān pag-mō khākḥ'ḍā ghālō. Pachha āpūn khāina harikh kaḍ'sū.
and feet-on shoes put. Then we having-eaten merriment will-do.
 Kāran yō mārā ḍik'rō marī gayō thō, tyō pachha jītō thāyō ;
Because this my son having-died gone was, he again alive became ;
 ān khōī gayō thō, tyō sāp'dyō.' Tahē tyō khuṣī kar'wā lāgyā.
and lost gone was, he is-found.' Then they merriment to-do began.

Tyā-wakta ti-nō mōṭhō ḍik'rō khētar-mō hōtō. Pachha tyō āina
At-that-time his elder son field-in was. Then he having-come
 ghar-kan āvin-sēnyā bājyā ān nāch khām'lyō. Tahē sāl'dār-ma
house-near having-come music and dancing was-heard. Then servants-among
 ēk-na bulāina puchh'wā lāgyō, 'hā su chha ?' Ti-na pachha kayu
one-to having-called to-ask he-began, 'this what is ?' Him-by then it-was-said
 kī, 'tārō bhāī āyō, ān tārā bā-na khuṣī-hāsi-thī milyō, inā-khātu
that, 'thy brother came, and thy father-to in-good-condition was-obtained, therefore
 ti-na mōṭhī paṅgat kari chha.' Tahē tyō rikḥō bharīn māhē
him-by great a-feast made is.' Then he with-anger being-filled inside
 gayō nahi. Pachha ti-nō bā bāhār āina ti-na kham'jāw'na lāgyō
went not. Then his father out having-come him to-entreat began.
 Parantu ti-na bā-na bōl'wā lāgyō kī, 'pāhā, āldā war'kha
But his father-to to-say he-began that, 'see, so-many years
 tāru chāk'rī kari, ān tāri ājñā kadhī bhāngī nahi.
thy service was-done, and thy commandment ever was-broken not.
 Hū mārā dōstā-barōbar chāin kar'su, inā-khātu tyē ma-na kar'ḍū
I my friends-with pleasure might-make, therefore thee-by me-to a-kid
 suddhā dēdhu nahi. Ān ji-na tāri sampat kaj'ban saṅga
even was-given not. And whom-by thy property harlots with
 uḍāī dadō tyā ā tārō ḍik'rō āyō tahē tū tinā-khātu
having-squandered was-given that this thy son came then by-thee him-for

mōṭhu khāū karyu ohha.' Pachha ti-na kawu, 'ḍik'rō, tū nēh'mī
a-great feast made is.' Then him-by it-was-said, 'son, thou always
 mārū barōbar ohha; ān mārī dhan-sampadā ākhī tāri ohha. Parantu
of-me with art; and my wealth-and-property all thine is. But
 ānand ān chain kariyē yō assal hōtu. Karan yō tārā bhāi
rejoicing and pleasure we-should-do this proper was. Because this thy brother
 marī gayō thō, tyō pachha jitō thāyō; ān khōi gayō thō, tyō
having-died gone was, he again alive became; and lost gone was, he
 sāp'dyō.'
is-found.'

SIYĀLGIRĪ.

The Siyālgirs are a criminal nomadic tribe, numbering about 120 souls, in the Dantan Thana of the Bengal District of Midnapore, where they are found in the following villages :—

Nimpur,	|	Lalmohanpatna,
Gomunda,		Dhukurda,
Saipur.		

A few Siyālgirs are also found in Suga and Simla in District Balasore.

The tribe seems to have immigrated into its present habitat some 150 years ago, and their language shows that they have come from Western India. It is, therefore, probable that they entered Bengal as camp-followers to the Bhonslas, who invaded Bengal in the middle of the eighteenth century.

Their features do not give any clue as to their origin. They now look like ordinary Bengali peasants.

Most of the preceding remarks have been taken from the following,—

AUTHORITY—

GRIERSON, GEORGE A.—*Note on a Dialect of Gujarātī discovered in the District of Midnapore. Journal of the Asiatic Society of Bengal, Vol. lxxvii, Part i, 1898, pp. 185 and ff.*

Siyālgirī is derived from a dialect closely related to Gujarātī-Bhīlī, and the tribe has probably originally come from the border districts between Central India, Rajputana, and the Bombay Presidency, the stronghold of the Bhil tribes. On their way towards the east they have come into contact with various tribes, and the results can be traced in their speech, which now presents a mixed appearance though the original base is easily recognizable.

The only source of our knowledge of Siyālgirī is a version of the Parable of the Prodigal Son which has been forwarded by Babu Krishna Kisor Aoharji, Secretary to the Midnapore District Board. See the paper quoted as Authority above.

The materials are not sufficient to solve all the problems connected with the dialect. There cannot, however, be any doubt with regard to its general character. The ensuing remarks are entirely based on the specimen.

Pronunciation.—In many Bhil dialects an *s* is regularly replaced by a sound which is something between *s* and *h*, somewhat like the *ch* in German 'ach'. In Pār'dhī *kh* is used instead of this *h*; thus, *paikhō*, money; *ikh*, twenty, etc. Similarly *kh* is usually substituted for *s* in Siyālgirī. Thus, *khāb* for *sab*, all; *dēkh* for *dēs*, country; *khāmlōyā-n*, Gujarātī *sābhal'wū*, to hear (compare *hām'linē*, having heard, in the Bhil dialects of Jhabua and Kotra); *barakh*, Gujarātī *varas*, a year; *khāk-hāun* having become awakened (compare *ham'it*, thought, in the Bhil dialect of Ratlam).

We have no information as to the pronunciation of this *kh*. It is, however, probable that it is pronounced in the same way as in other Bhil dialects. For we occasionally find *h* and even *g* used instead; thus, *kahabin*, a harlot; *rig*, anger. I have therefore substituted the sign *kh* for the *kh* of the original.

The *ksh* in *hīksha*, share, is probably due to the influence of *angśa*, share, in the Bengali text from which the translation was originally prepared.

A cerebral *ɖ* between vowels is pronounced as an *r*, as is also the case in other Bhil dialects; thus, *thōṛā*, few.

L is sometimes substituted for *n*; thus, *lāchu*, dancing; and perhaps also *lāsin*, running. The same change is common in many Bhil dialects, but may also be due to the influence of eastern vernaculars.

V is sometimes dropped before *i* and *ē*, as is usually the case in many Bhil dialects and in the Marāṭhī of Berar and the Central Provinces. Thus, *ēglasta*, Gujarātī *vēg^olū*, distant; *iṭi*, Gujarātī *vīṭi*, ring. In *āt*, word, *w* has been dropped before *ā*. In other cases *w* becomes *b* as in eastern vernaculars; thus, *barakh*, year; *jābat*, living; *sēbā*, service.

Nouns.—The various genders are constantly confounded. Thus, *sō khāb kharaoh-patra kīdhī*, that all expended was made; *tāri āt parhīkōlā*, thy word was transgressed.

The plural seems to have the same form as the singular. Thus, *dīkrā*, a son, and sons.

With regard to cases, the case of the agent is never used. The subject of transitive verbs is put in the nominative case even when the verb is a passive form. Thus, *bāb kahū*, the-father (-by) it was said.

The nominative singular of strong masculine bases ends in *ā* as in Marāṭhī and eastern vernaculars; thus, *dīkrā*, a son. Traces of the Gujarātī termination *ō* are, however, found in the adjectives; thus, *mōṭō dīkrā*, the big (*i.e.* elder) son.

The usual case suffixes are as follows:—

Dative, *nē*, *n*; *kō*.

Ablative, *sē*.

Genitive, *nā*, *n*.

Locative, *mē*, *mī*, *mō*.

Thus, *mānkhā-n*, to a man; *bābā-nē*, to the father; *ghar-mī-kō*, to-in-the house, into the house; *barakh-sē*, years-from; *ēk marād-nā baya dīkrā thēi*, one man of two sons were; *māra bābā-n kēṭlā jhānā darmō-pāun chākēr*, how many hired servants of my father's; *gāmṛā-mī*, in the village; *uṇḍēl-mē*, on the neck; *bīl-mō*, in the field. Old locatives are *dēkhēhē*, in the country; *bīlē*, in the fields.

It will be seen that an oblique base ending in *ā* seems to occur in some of these forms. Compare *bāb*, the father; *bābā-nē*, to the father.

Most of the suffixes just mentioned occur in other Bhil dialects. The locative suffix *mō* and the dative suffix *kō* are perhaps borrowed from Rājasthānī or some eastern dialect. Similar forms, however, also occur in the speech of other Bhil tribes.

Adjectives.—There is no fixed rule for the inflexion of adjectives. Thus, *āp-nu bābā-nē*, to his father; *āp-nā chākēr-nē*, to his servant; *āp-nā pēṭ*, his belly.

Pronouns.—‘I’ is *mu*. This form also occurs in some Bhil dialects. ‘My’ is *māra*. The suffix of the dative of pronouns is *hē*; thus, *minhē* or *manhē*, to me. The dative suffix *hē* is common in some Bhil dialects. It corresponds to a genitive suffix *hō* as *nē* corresponds to the genitive ending in *nō*. The genitive suffix *hō* occurs in forms such as *tūhu āgal*, before thee; *inhā hāthō*, on his hand, etc.

To the genitive *māra*, my, corresponds a dative *māra*, to me. It will be seen that the various dative suffixes correspond to genitives formed by adding the same suffix with another termination. The three pairs of suffixes also occur in other Bhil dialects.

‘Thou’ is *tu*, genitive *tūhu*, *tār*, and *tē-rā*.

The demonstrative pronouns seem to be derived from various sources. Thus, we find *ā*, this; *ēhī*, this; *tīnha*, and *inhā*, he; *hiyē*, he; *sō*, that; *tō*, that; *tē-krā* his;

tār bad, that after, etc. The forms *linha* and *inha* are perhaps originally the case of the agent.

'What?' is *khū*, corresponding to *hū* in Gujarātī-Bhīlī.

Verbs.—There is apparently no difference between the singular and the plural. Thus, *rahin* means 'he was' and 'they were.'

Of the verb substantive the following forms occur, *raha*, thou art; *thā*, it is; *hutā*, he was; *thēi*, they were.

The conjunctive present is used both as a present and as a past; thus, *maru*, I die; *kahē*, he said; *rahē*, he lived; *jāi kō-ni*, he would not go. All these forms are Gujarātī-Bhīlī. The same is the case with the ordinary past; thus, *āvya*, he came; *dikrā kahā*, the-son(-by) it-was said; *kīksha dīdhu*, the share was given; *giya*, he went; *lāgā*, they went; *jō tār khābja khādu*, who ate thy property, etc.

The future is formed as in Gujarātī-Bhīlī; thus, *kahis*, I shall say.

Eastern forms are perhaps *khāin*, they ate; *rahin*, he lived. It is, however, possible that the final *n* in such forms corresponds to the *n* in the past tense of Khāndēśī and some Bhīl dialects. Compare *lāgin*, he began, they began, etc., in the Naikādī dialect of Surat.

The conjunctive participle ends in *i* or *in*, *u* or *un*; thus, *kari*, having done; *lēin*, having taken; *jāu*, having gone; *khāun*, having eaten. The form *kar-kō*, having done, is borrowed from Hindī.

The negative particle is *kō-ni*, not. The same form occurs in some Rājasthānī and Bhīl dialects.

The inflexion of Siyālgirī is, as the preceding remarks will have shown, mainly the same as in Gujarātī-Bhīlī. The same is the case with the vocabulary. I am not, however, able to explain all the words occurring in the specimen. Compare *āgā*, father (probably the Turkī *āghā*, master, borrowed through Hindustānī); *badī-thēi*, against; *ba-bhain*, thereupon; *ēlā-tō*, then (probably the ablative of the base contained in Māw'chī *ēlō*, that); *chhēya* (perhaps a corruption of the Bengali *chēyē*) in *darkār ghanu chhēya khādu*, more food than necessary; *dayā-bahī*, pitying (perhaps, compassion having flowed); *lāsīn*, having run; *uṇḍēl*, neck, etc.

For further particulars the student is referred to the specimen which follows:—

[No. 64.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BHILĪ OR BHILŌDĪ.

SIVĀLGIRĪ DIALECT.

(DANTAN THANA, MIDNAPORE.)

Ēk marad-nā baya dikrā thēi. Tinha-bichē nānha dikrā āp-nu bābā-nē
One man-of two sons were. Them-among the-younger son his-own father-to
 kahē, 'bāb, māra hīksha māra dē.' Inha ba-bhain hīksha ālahā ālahā
says, 'father, my share me-to give.' By-him thereupon share separate separate
 kari didha. Thōrā dan rahin nānha dikrā āp-nu khab
having-made was-given. Few days having-remained the-younger son his-own all
 hīksha lēin ēglasta pārha giya. Āur tīthē ghanu kharach-patra
share having-taken distant country went. And there much expenditure
 karin āp-nu khab urāi didhu. Sō khab kharach-patra
having-made his-own all having-wasted was-given. That all expenditure
 kidhi, tō dēkhēhē bari akāl pari giya. Hiya bari dukhī
was-made, that in-country great famine having-fallen went. He very miserable
 thāi giya. Tinha ēlā-tō jāu tō-ch gāmṛā-mi ēk mānkhan
having-become went. He then having-gone that-very village-in one of-man
 hēla jhāli riha. Tinha āp-nu bilē ghusri charān mukli
near having-gone stayed. By-him his-own in-field swine to-graze having-sent
 didha. Ghusri jō chhatriyā khāin tō dēin āp-nā pēt bharāū
was-given. Swine what husks ate those having-given my-own belly I-may-fill
 khōjē. Tinhē kinha didhu kō-ni. Pāchhu khāk-hāun
he-sought. To-him by-any-one was-given at-all-not. Then awakened-having-become
 tinha kahū, 'māra bābān kēṭlā jhānā darmō-pāun chākēr darkār
by-him it-was-said, 'my of-father how-many men wage-getting servants need
 ghanu ohhēya khādu pāvē ā mu hyākhe bhūkhē maru. Mu hā-ta
much than food get and I here with-hunger die. I here-from
 uṭhin māra āgā-kēnē parhā jāu tinha kahis, "bāb, mu Gōkhāi
having-arisen my father-to near may-go to-him will-say, "father, by-me God
 badi-thēi tūhu āgal pāp kidhu. Mu āu, tār dikrā buli ōlakhi-pāris
against of-thee before sin was-done. I again thy son having-said be-considered-can
 kō-ni. Minhē tu ēk darmō-pāun chākēr kari rākḥ." Pāchhu tinha
at-all-not. Me thou one wages-getting servant having-made keep." ' Afterwards he
 uṭhin āp-nu āgā-kēnē giya. Tinha ēglastē rahē, tēkrā āgā jōyān pāvē,
having-arisen his-own father-to went. He far was, his father to-see got,
 inha dayā-bahi lāsīn jāin unḍēl-mē lēin buchṛā didhā.
he pitying having-run having-gone neck-on having-taken kisses were-given.

Dikrā tinhē kahū, 'bāb, āu Gōkhāi badi-thēi tērā āgal pāp kidhu. *The-son(-by) to-him it-was-said, 'father, now God against thy before sin was-done.* Mu āur tār dikrā buli ōlakhi-pāris kō-ni.' Bāb āp-nā *I again thy son having-said be-considered-can at-all-not.'* The-father(-by) his chākēr-nē kahū, 'hēlu khāu lukrā li . āin inhē parāihā *servants-to it-was-said, 'quickly good clothes having-taken having-come to-him put-on* dē. Inhā hātē īṭi āur gōrē khāmṛā dē. Hēmē inhē lēin *give. His on-hand ring and on-foot shoe give. We him having-taken* khādu khāun khusi rahin. Jē-sō māra dikrā mari giya, jibat *dinner having-eaten hoppy will-remain. Because my son having-died went, alive* thāin; hāji giya-ta, pāo-ta lāya-ha.' Tār-bād khusi thāyan lāgā. *became; lost gone-was, found-was got-is.' That-after merry to-become they-began.*

Tinha mōṭō dikrā bil-mō hutā. Tō āin ghirē lāchu hājnu *His elder son field-in was. He having-come in-house dancing playing* khāmlōyān pāū. Tab tinha ēk chākēr-nē kānhē bōlāin puchhu, *to-hear was-got. Then by-him one servant near having-called it-was-asked,* 'ā khab khū?' Sō inhē kahū, 'tār bhāiya āwa, tār āgā *'this all what?'* Him(-by) to-him it-was-said, 'thy brother come-is, thy father(-by) khāu khādu taiyār kidhu. Kin-sē? tinha tinhē khūthiu khāu jōyān *good food prepared was-made. Why? by-him him safe well to-see* pāū.' Tinha rig kidhu, ghar-mi-kō jāi kō-ni. Pāohhu tinha *it-was-got.' By-him anger was-done, house-in-to he-goes at-all-not. Afterwards his* āgā bāhār āin bujhāin kidhu. Sō jawāb kar-kē āp-nā *father outside hading-come entreating was-done. He answer made-having his-own* āgā-nā kahē, 'ētnā barakh-sē tāri sēbā karu. Tāri āt kēdē parhi-kōlā *father-to says, 'so-many years-from thy service I-do. Thy word ever disobeyed-was-made* kō-ni. Tō tu manhē kēdē ēk bakri-nu chēliu-kō dēi-ni jō māru bandhu-nē *at-all-not. Still thou to-me ever one goat-of a-kid gavest-not that my friends* lēin hēkhē. Tār ēhi dikrā jō kahabin khātē rahin *having-taken I-might-laugh. Thy this son whom(-by) harlots with having-lived* tār khābaj khādu, hiya jab āvya tu ini-guriyē khādu khāu taiyār *thy property was-eaten, he when came thee(-by) him-for food good prepared* kidhu.' Sō tinhē kahū, 'dikrā, tu mār barōbbar raha. Māru *was-made.'* (By-)him to-him it-was-said, 'son, thou me with livest. Mine *whatever is, that all thine. Merry having-become is(-proper). Thy this brother* mari giya-ta, jibat thāin āvya; hāji giya-ta, pāvya.' *having-died gone-was, alive having-become came; lost gone-was, was-found.'*

KHĀNDEŚĪ AND ITS SUB-DIALECTS.

Under this heading are included Khāndēśī proper, and the sub-dialects of that form of speech entitled Dāngī and Raṅgārī. These are all dealt with in detail in the following pages. The total number of speakers is as follows :—

Khāndēśī proper	1,217,736
Dāngī	31,700
Raṅgārī	3,630
TOTAL	1,253,066

The so-called Kuṇ^abāū is included under Khāndēśī proper.

KHĀNDEŚĪ, AHĪRĀṆĪ OR DHĒḌ GUJARĪ.

The district of Khandesh is surrounded by territories belonging to three distinct languages. Gujarātī is spoken towards the west and north-west, Rājasthānī towards the north, and Marāṭhī in the districts to the east and south. Gujarātī is also spoken by the higher class husbandmen in Khandesh to the north of the Tapti, and it is the language of trade throughout the district. Marāṭhī is, to some extent, spoken in the south and west. It is also the language of Government offices and schools, and it is stated to be gradually gaining ascendancy.

The principal language of the district is, however, a form of speech which shares some of the characteristic features of Gujarātī and in others agrees with Marāṭhī. It is sometimes simply called Khāndēśī, *i.e.*, the language of Khandesh. Another name is Ahīrāṇī, *i.e.*, the language of the Ahirs or cowherds, a name which is also reported from other parts of India. Lastly, the denomination DhēḌ Gujarī connects the language with a group of low-caste husbandmen. The Kuṇ^abīs are stated to speak a separate dialect called Kuṇ^abāū or Kuṇ^abī. It does not, however, differ from the current language of the district in any essential points.

The territory within which Khāndēśī is spoken does not exactly correspond to the district of Khandesh. It also comprises the northern border of Nasik and the Burhanpur Tahsil of Nimar. This latter district is still spoken of as Khandesh by the inhabitants. Burhanpur was the capital of Khandesh before Akbar overthrew the dynasty. The dialect of Burhanpur has formerly been classed as Varhāḍī, and only 136 Sonars were reported as speaking Ahīrāṇī.

Khāndēśī is further spoken by 500 individuals in Buldana, on the Khandesh frontier and in some border-villages near Jalgaon in Akola.

The following are the revised figures forwarded for the use of this Survey :—

Khandesh	1,050,000
Nasik	125,000
Nimar	42,036
Buldana	500
Akola	200
TOTAL	1,217,736

Of the 1,050,000 speakers returned from Khandesh, 100,000 have been reported as speaking Kuṇbāū.

AUTHORITY—

Gazetteer of the Bombay Presidency, Vol. xii, Khāndesh. Bombay, 1880. Account of the language on pp. 42 and ff.

Pronunciation.—*ā*, *ā* and *ē* are not seldom interchanged; thus, *sa*, *sā*, and *sē*, he is; *bāp-lē* and *bāp-lā*, to the father; *mānus-nē* and *mānus-nā*, by a man. As in the Marāṭhī of Berar, neuter bases end in *a* where Dēśī Marāṭhī has *ē*; thus, *asa wāḷ'na*, so it appeared; *sōna*, gold.

ē is interchangeable with *yā*; thus, *tē* and *tyā*, they.

The palatals are pronounced as in Gujarātī and Rājasthānī. Thus, *mī jāś*, I go; *thōḍā-ch din-thī*, after a few days. Note the emphatic particle *ch* in the last instance. It agrees with Marāṭhī *ṭ* and apparently not with Gujarātī *j*. Compare, however, the pronunciation of *j* as *s* and *ch* in Bhīl dialects.

The cerebrals are pronounced as in Marāṭhī and Gujarātī. Thus, *ghōḍā*, a horse. The cerebral *ṛ* is very irregularly used, and a dental *r* is often used instead; thus, *kōṛī* and *kōṇī*, some one. In Nimar there seems to be a strong tendency to use the cerebral sound. Thus, we find *mā-ṛā*, my; *tyā-ṛā*, his.

The cerebral *ḷ* is sometimes replaced by the dental one in one set of specimens received from Khandesh, where we find forms such as *ḍōḷā*, eye; *paḷ*, run. The specimens forwarded from Nandurbar, Amalner, and Nimar, however, always distinguish the two *l*-sounds. The same is the case in the dialect spoken in the Dangs, and the writing of *ḷ* instead of *ḷ* is, therefore, probably inaccurate. The cerebral *ḷ* is commonly pronounced like the *l mouillé* in French, and it is, accordingly, often written as a *y*; thus, *ḍōyā*, eye; *pay*, run. *Y* instead of *ḷ* is very common in the specimens received from Amalner. According to the District Gazetteer, however, it represents the common pronunciation in Khandesh. Compare the substitution of *y* and *r* for *ḷ* in the Marāṭhī of Berar, and for *ḷ* in Dravidian languages.

V is pronounced as in Marāṭhī and Gujarātī. It is sometimes dropped before *i*, as is also the case in the Marāṭhī of Berar. Thus, *ichāra*, it was asked; *ikat*, buying.

Aspirated letters sometimes lose their aspiration. Thus, the usual ablative postposition is written both *thī* and *tī*.

The Anunāsika is rarely met with and seems to be very faintly sounded. Thus, *asā*, but usually *asa*; thus, (*ghar-*)*mā*, in (the house); and only occasionally (*hāt-*)*mā*, on (the hand).

The phonetical system is, on the whole, the same as in Marāṭhī and Gujarātī. Where those two languages differ, it sometimes agrees with the latter, but in most cases with the former.

Nouns.—Gender.—There are three genders as in Marāṭhī and Gujarātī. The neuter is, however, constantly confounded with the masculine. Thus, *it'na wāḷ'na*, so-much appeared; *pāp kar'nā sā*, sin is made. In these instances the subject is neuter, but the verb is put in the masculine.

Number.—There are two numbers, the singular and the plural. They are, however, constantly confounded. Thus, the plural is used as an honorific singular in *tyās-lē*, to him; *ghōḍās-nā jīn*, the saddle of the horse. Much more common is the

use of the singular instead of the plural; thus, *chākar-lē*, to the servants; *hai dukkar rahinā*, these swine are. Compare verbs below. The plural of weak masculine bases is formed without any addition. Thus, *āpḍōr*, a son, and sons. Strong masculine bases end in *ā* in the singular, as is also the case in Marāṭhī. In the plural they usually preserve the *ā* as in Mālvi and Gujarātī; thus, *ghōḍā*, horses; *akhōk'rā*, sons. Occasionally, however, we also find Marāṭhī forms such as *ghōḍē*.

Weak feminine bases seem to form their plural as in Marāṭhī and Mālvi; thus, *gāyā*, cows; *pōri*, daughters. Strong feminine bases form their plural as in Marāṭhī and Mālvi; thus, *ghōḍyā*, mares.

Weak neuter bases seem to form their plural in *ē*; thus, *ḍuk'rē*, swine. But also *ḍukkar*, swine. Strong neuter bases end in *a* in the singular; thus, *sōna*, gold. No instances are available for the plural.

Case.—Cases are formed by adding suffixes. In the singular they are added directly to the base, as is also the case in Mālvi and Gujarātī. Thus, *bāp-lē*, to the father; *ghōḍā-nā*, of the horse. Marāṭhī forms, such as *ghōḍyā-war*, on a horse; *tār'bhē-nā*, on that day, occur in a few instances. According to the grammatical sketch in the District Gazetteer, however, they are not justified. The only exception is said to be *bhīngōtā*, a bee, oblique *bhīngōtyā*.

The plural has a separate oblique form ending in *s*, or, in the case of weak masculine and neuter bases, *ēs*. Thus, *bāpēs-lē*, to fathers; *pōris-lē*, to daughters; *bhītas-mā*, in the walls; *ghōḍās-nā*, of the horses. It has already been noted that the singular form is often used instead; thus, *bāp-lē*, to fathers; *mānus-lē* and *mān'sēs-lē*, to the men.

The usual case postpositions are,—instrumental, *sī*, *warī*, *ghāi*; case of the agent, *nā*, *nī*, *nē*; dative *lē*, *lā*, *nē*, *nā*; ablative, *thī*, *jaw'lūn*; *pāsīn*, *pāy*, *pāin*, *pun*; genitive, *nā*, fem. *nī*, neut. *na*; locative *mā*, *mē*, *mā*, and *majhār*. Thus, *dōr'ka-sī*, with ropes; *bāp-nā*, by the father; *hissā-lē*, to (my) share; *ghar-mā*, in the house; *ghōḍās-nā*, of the horses.

In Nimar the instrumental and the case of the agent usually end in *ē* as in Gujarātī; thus, *bāpē*, by the father; *bhukō*, by hunger. Similar forms occasionally also occur in Khandesh.

The instrumental suffix *sī* is Marāṭhī. The same is the case with the ablative suffix *jaw'lūn*, which is not, however, used in any specimen but only occurs in a list of words received from Khandesh.

The suffixes of the case of the agent correspond to Marāṭhī *na*, *nē* and Mālvi *nā*. The usual dative suffix is *lē* as in the Marāṭhī of Berar. Besides we also find the usual Marāṭhī form *lā*. *L* and *n* seem to be interchangeable in this suffix, so that we also find it in the forms *nē* and *nā*. We may, therefore, perhaps compare Mālvi and Gujarātī *nē*.

The usual suffix of the ablative is *thī* as in Gujarātī. With this latter language also the suffix of the genitive agrees. The locative suffix *mā*, *mā* corresponds to Gujarātī *mā*, and *mē* to Mālvi *mē*, *mē*.

An old locative is *ghar*, in the house.

It will be seen that the inflexion of nouns agrees with Marāṭhī in some suffixes and the formation of most plural forms. The main principles of the inflexion, however, where the oblique form does not differ from the base, is quite different from

that prevailing in Marāṭhī. In this respect Khāndeśī approaches Gujarāṭī and Mālvi, with which languages it also shares most case suffixes.

Adjectives.—Adjectives are inflected in gender and number as in Marāṭhī. Thus, *bhalā mānus*, a good man; *bhal'gā bāy'kā*, good women. The form usually remains unchanged when the qualified noun is inflected. Thus, *thōḍā-ck dīn-thī*, after few days; *tyā-nā gaḷā-mā*, on his neck. In some cases, however, we find Marāṭhī forms, such as *bhalgā mānus-lē*, to a good man. An oblique form seems to end in *ī*; thus, *jan-nī ghar*, in a man's house; *tu-nī samōr*, before thee.

Numerals.—The numerals are formed as in Marāṭhī. In Nimar, however, Gujarāṭī forms, such as *chha*, six, *das*, ten, *pachās*, fifty, and *sō*, hundred, are used. *Sō* and *das* also occur in Khandesh.

Pronouns.—The personal pronouns are mainly the same as in Marāṭhī. The case suffixes are the same as in the case of nouns. 'I' is *mī*, but also *mai*, as in Mēwāṭī. 'We' is *ham* or *ām*, as in Mēwāṭī; 'you' is *tun*, as in Mēwāṭī. Other forms are *āmhū*, we; *āpan*, we, including the person addressed; *āmī*, *ām-ē* and *āmhū*, by us; *tunī*, *tumhī*, and *tumē*, by you, etc.

The pronouns *tō*, that, he, and *jō*, which, have three genders as in Marāṭhī. The same is the case with *hau* and *au*, this: compare Marāṭhī *hā*, Rajpipla Bhīlī *āī*, Māwohī, Dēhawāli and Dhōḍiā *ō*, Mālvi *yō*.

Kōn, who? does not change in the oblique form.

Verbs.—The Khāndeśī verb has developed several characteristic features of its own. It has already been remarked that the two numbers are often confounded. Thus, *ajāyāt*, they became, is also used in the sense of 'he became'; *rahinā*, he lived, is sometimes used with a plural subject.

Verbs are used in the active, passive, and impersonal constructions as in Marāṭhī and Gujarāṭī. Instead of the neuter form of the verb in the impersonal construction we, however, often find the masculine; thus, *bāp-nā sāṅg'nā*, instead of *sāṅg'na*, the father said. The past tense of transitive verbs often agrees with an inflected object, as is also the case in Gujarāṭī. Thus, *tyā-ē tī-lē balāvī*, he called her. The past tense of transitive verbs is sometimes also actively construed; thus, *tō kar'nā*, he did.

Verb substantive.—The present tense is formed from the base *sa* which also occurs in many Bhīl dialects, and in the Ahīrwāṭī and Mēwāṭī dialects of Rājasthānī. In Nimar we also find *chhē* as in Nimāri and Gujarāṭī. The forms *sā*, *sē*, and *śē* are used for all persons in the singular. The corresponding plural form is *śētas*, or, in Nimar, *śētēs*. *Sas* and *śēs* are also used instead of *sā* and *śē*, respectively, in the second and third persons singular. The singular form is often also used for the plural, and *vice versa*.

The past tense is formed from the base *hōta* or *whata*. Compare Marāṭhī *hōta*, Gujarāṭī *hata*. The regular forms are,—singular, 1, *whatū*; 2, *whatā*; 3, *whatā*; plural, 1, *whatūt*; 2, *whatāt*; 3, *whatāt*. The form *whatā* is only used with a masculine subject. The corresponding feminine and neuter forms are *whatī* and *whata*, respectively.

The first person singular is often identical with the second and third. Thus, *mī hōtā*, I was. The singular is also commonly used for the plural. Sometimes the terminations of the present tense are added; thus, *hōtās*, thou art, you are, they are, etc.

The infinitive is *kōna* or *asna*, to be. The conjunctive participle is *hōī-san*, having been. Marāṭhī forms such as *asūn*, however, also occur.

Finite verb.—There are only a few instances of the old present in the specimens. Thus, *jāy-nā*, he would not go.

The ordinary present has the same terminations as in the case of the verb substantive. Thus, *karas*, I, thou, or he, does; *kar'tas*, we, you, or they, do. In Nimar the plural is *kar'jēs*, we do; *kar'tēs*, you and they do. In the same district we also find forms such as *jāus*, I go.

The past tense is often formed as in High Hindī; thus, *lāgā*, he began; *tyā-nē mārā*, he struck. Commonly, however, a suffix *nā* is added. Thus, *tō paq'nā*, he fell; *tī paq'nī*, she fell. This suffix must be compared with the common *n*-suffix in Bhili and the suffix *nē* of the past tense of Sadri Korwā and other broken dialects spoken by aborigines—See Vol. vi, p. 222. Compare also forms such as *bandhāpō*, bound; *dithāpō*, seen; quoted in the Khandesh Gazetteer from Northern Gujarātī.

The suffix *nā* is sometimes also transferred to the present tense; thus, *mī chāl'nā*, I go; *tō rāhinā*, he lives. A corresponding present participle is *rāh'nā*, being.

The wide use of this *n*-suffix for past time in Gujarātī, Bhili, and Khāndēsi (it also occurs in Eastern Hindī), may suggest that it is of a different origin from the Aryan suffix *ta*. It can perhaps sometimes be compared with the suffix *na* which forms relative participles in Telugu and other Dravidian forms of speech or with the common *n*-suffix in Muṇḍā languages.

The usual singular form of the past tense ends in *ā*, fem. *ī*, neut. *a*, the corresponding plural in *āt*; thus, *gyā*, I, thou, or he, went; *gyāt*, we, you, or they, went. The first persons singular and plural have sometimes special forms; thus, *mī gaū*, I went; *ham gaūt*, we went. The singular is very often used instead of the plural; thus, *jāyā*, they became; *lāgā*, they began.

In the case of transitive verbs, the past tense agrees with the object or is put in the neuter singular. Thus, *rup'yā kānī lidhāt*, who took the rupees? The final *a* of the past tense neuter is often dropped; thus, *tyā-nī ghar bāndh*, he built a house.

Periphrastic tenses are formed by adding the verb substantive to the present, past, and pluperfect participles. Thus, *tyā khātā-tā*, they were eating; *tī raq'tī-tī*, she was crying; *pāp kīda sē*, sin has been done; *chālēt sē*, I have walked; *marētā hōlā*, he had died. The past tense of the verb substantive has, as will be seen from the instances just quoted, sometimes the form *tā*, etc., in such compound tenses. This *tā* is perhaps only abbreviated from *hōtā*. It is, however, possible that it is identical with Mālvi and Mēwātī *thā* and the Bundēli *tō*. This latter form at least seems to occur in *lai-thā*, I took; *lai-thāt*, you took. Compare *basī rah'nā sē*, he is sitting.

The future is formed by adding an *ś*-suffix, as in Gujarātī. In the third person singular and plural, however, we usually find the Marāṭhī forms. Thus, *kar'sū*, I shall do; *kar'sī*, *karīs* and *karī*, thou wilt do; *karī* and *karāt*, he will do; *kar'sūt* and *kar'sū*, we shall do; *kar'sā*, *kar'sū(l)*, and *kar'sāt*, you will do; *kar'tī(l)* and *kar'tin*, they will do. The form *karī* is said to be optionally used for all persons and numbers.

A past conjunctive is formed from the present participle; thus, *mī ōlakhtū*, (if) I had recognized; *tō āp'na pēḷ bhār'tā*, he would have filled his stomach; *tī dētī*, (if) she had given.

The imperative is formed as in Marāṭhī; thus, *kar*, do; *chalā*, go ye.

An infinitive is formed with the suffix *ū* (*u*); thus, *karu lāg'nā*, he began to do. Sometimes *lāg'na* is added to the conjunctive participle; thus, *tō karī lāg'nā*, he began to do

Other verbal nouns end in *nā*, *ā*, and *vā*; thus, *nāch^onā*, dancing; *khāwā-lē*, in order to eat; *sāṅg^ovā-lē*, in order to say; *chārā-lē*, in order to tend.

The present participle ends in *t*, or, in the strong form, *tā*; thus, *yēt*, coming; *khātā*, eating. The past participle passive ends in *ā* or *nā*; thus, *kyā*, *kidā* or *kar^onā*, done. It has already been stated that the suffix *nā* is occasionally also used to form a present participle; thus, *rāh^onā*, living.

A pluperfect participle is formed as in Gujarātī by adding *l* to the past participle; thus, *chālēl*, having gone; *gayāl* and *gayōl*, having gone; *gamāinōl*, who had been lost; *mārēl*, who had been struck; *marēlā*, who had died.

A future participle passive is formed as in Marāṭhī. Thus, *ṛōṭ bhār^ovā*, the belly should be filled.

The conjunctive participle is formed as in Gujarātī by means of the suffix *ī*, to which *n*, *nē*, *nī*, *san*, and *sanī* may be added. Thus, *dēī*, having given; *uḥhīn* and *uḥhīnē*, having arisen; *khāyīnī*, having eaten; *lēī-san*, having taken; *mhanī-s^onī*, having said. In a few instances we find Marāṭhī forms such as *karūn*, having done; *mhaṅgūn* and *mhūn*, having said.

The preceding remarks will have shown the mixed nature of the Khāndēśī verb. Just as the language differs from Marāṭhī and approaches the languages of the inner circle in the formation of the oblique base, so it agrees with these latter forms of speech in other important test points. The past tense is not formed by means of an *l*-suffix; it has an *s*-future, and its conjunctive participle takes the suffix *ī*.

The preceding remarks will also have shown that there is a great variety of forms in common use. The regular inflexion will be seen from the short skeleton grammar which follows:—

KHĀNDEŚĪ SKELETON GRAMMAR.

I.—NOUNS.

Singular.	Masculine.		Feminine.		Neuter.
Nom.	<i>bāp</i> , a father	<i>ghēḍā</i> , a horse	<i>gāī</i> , a cow	<i>ghōḍī</i> , a mare	<i>ṛāp</i> , a sin.
Instr.	<i>bāp-nī</i>	<i>ghōḍā-nī</i>	<i>gāī-nī</i>	<i>ghōḍī-nī</i>	<i>ṛāp-nī</i>
Dat.	<i>bāp-lē</i>	<i>ghōḍā-lē</i>	<i>gāī-lē</i>	<i>ghōḍī-lē</i>	<i>ṛāp-lē</i>
Abl.	<i>bāp-tḥī</i>	<i>ghōḍā-tḥī</i>	<i>gāī-tḥī</i>	<i>ghōḍī-tḥī</i>	<i>ṛāp-tḥī</i>
Gen.	<i>bāp-na</i>	<i>ghōḍā-na</i>	<i>gāī-na</i>	<i>ghōḍī-na</i>	<i>ṛāp-na</i>
Loc.	<i>bāp-mā</i>	<i>ghōḍā-mā</i>	<i>gāī-mā</i>	<i>ghōḍī-mā</i>	<i>ṛāp-mā</i>
Plural.					
Nom.	<i>bāp</i>	<i>ghōḍā, ghōḍā</i>	<i>gāyā</i>	<i>ghōḍyā</i>	<i>ṛāp</i>
Obl.	<i>bāpēs</i>	<i>ghōḍās</i>	<i>gāyās</i>	<i>ghōḍyās</i>	<i>ṛāpēs</i>

ADJECTIVES.—Weak adjectives are not inflected. Strong adjectives, including the genitive, are inflected for gender and number, but not for case. Thus, *dhāk^olā*, small, fem. *dhāk^olī*; neut. *dhāk^olā*; plural *dhāk^olēs* and *dhāk^olēs*, fem. *dhāk^olīyā*, neut. *dhāk^olēs* (P).

The oblique Marāṭhī form occasionally occurs. Thus, *dhāk^olēs ghar-mā*, in the small house.

II.—PRONOUNS.

	I.		Thou.		Who?	What?
	Singular.	Plural.	Singular.	Plural.		
Nom.	<i>mī, mai</i>	<i>ham, ām, āpan</i>	<i>tū</i>	<i>tum</i>	<i>kōn</i>	<i>kāy.</i>
Instr.	<i>mī, mē</i>	<i>āmī, āmhū</i>	<i>tū, tu-nā</i>	<i>tumī, tumāī</i>	<i>kōn-nā</i>	<i>kasā-nā.</i>
Dat.	<i>ma-lā</i>	<i>ām-lā</i>	<i>tu-lā</i>	<i>tum(ā)-lā</i>	<i>kōn-lā</i>	<i>kasā-lā.</i>
Gen.	<i>ma-na</i>	<i>ām-na</i>	<i>tu-na</i>	<i>tum-na</i>	<i>kōn-na</i>	<i>kasā-na.</i>

tā, that, he.				
	M.	F.	N.	Plural.
Nom.	<i>tā</i>	<i>tī</i>	<i>tā</i>	<i>tā, tyā</i>
Dat.	<i>tyā-lā</i>	<i>tī-lā</i>	<i>tyā-lā</i>	<i>tyā-lā</i>
Gen.	<i>tyā-na</i>	<i>tī-na</i>	<i>tyā-na</i>	<i>tyā-na</i>

So also *jā*, who. *Ma*, this, becomes *hai* (or *hā*) in the feminine and neuter. Oblique (*hāyā*, fem. and neut. *i*. Plural *hāyā, yā*, obl. maso. *hāyā*, fem. and neut. *is*.)

III.—VERBS.

A.—Verb Substantivo.—*As-na, hāna, to be.*

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	
1	<i>tā</i>	<i>tātas</i>	<i>whatū</i>	<i>whatū(t)</i>	<i>whasū</i>	<i>whasū(t)</i>	
2	<i>tā(t)</i>	<i>tātas</i>	<i>whatā</i>	<i>whatāt</i>	<i>whasī</i>	<i>whatā(t)</i>	<i>ās, hā.</i>
3	<i>tā(s)</i>	<i>tātas</i>	<i>whatā</i>	<i>whatāt</i>	<i>whayī</i>	<i>whatī(t)</i>	

B.—Finite Verb.—*Paq-na, to fall.*

Verbal Nouns, *paqū, paq-na, paqū-lā, paq-icā-lā.*

Participles.—Present, *paqat, paq-tā*; Past, *paqā, paq-nā*; Pluperfoot, *paqīl, paqīlā*; Future passive, *paq-ica.*

Conjunctive Participle, *paqī, paqīnā, paqī-san*, having fallen.

	Present.		Past.		Future.		Imperative.
	Singular.	Plural.	Singular.	Plural.	Singular.	Plural.	
Sing.							
1	<i>paqas</i>		<i>paq-nā (-nū)</i>		<i>paq-sū</i>		
2	<i>paqas</i>		<i>paq-nā</i>		<i>paq-sī</i>		<i>paq.</i>
3	<i>paqas</i>		<i>paq-nā</i>		<i>paq-s</i>		
Plur.							
1	<i>paq-tas</i>		<i>paq-nāt (-nāt)</i>		<i>paq-sū(t)</i>		<i>paqū.</i>
2	<i>paq-tas</i>		<i>paq-nāt</i>		<i>paq-sū(t)</i>		<i>paqū.</i>
3	<i>paq-tas</i>		<i>paq-nāt</i>		<i>paq-tī(t)</i>		

Present definite, *mī paqat tā*; Imperfect, *mī paq-tā-lā*; Perfect, *mī paq-nā tā*; Pluperfect, *mī paqīlā whatū*; Past Conditional, *mī paq-tū*, if I had fallen.

Similarly all other verbs. In the past tense *ā* may be substituted for *nā*; thus, *tī līg-ā* or *līg-nī*, she began. Transitive verbs are passively construed in the past tense. Thus, *tyā-nī pōhī wāchī*, he read the book.

C.—Irregular Verbs.—Several verbs form their past tense irregularly. Thus, *jā-na*, to go, past *g(ā)yā*, first person also *gāy*; *yā-na*, to come, past *unā*; *hā-na*, to become, past *jāyā*; *kar-na*, to do, past *k(ā)yā, kyā, kīdā*, and *kar-nā*; *lā-na*, to take, past *līd(h)ā, līnhā*, and *lānā*; *dā-na*, to give, past *dīd(h)ā, dīnā*, etc.

Of the three specimens which follow, the two first have come from Khandesh, and the third represents the dialect of the Sonars of Burhanpur in Nimar.

The first specimen, a translation of the Parable of the Prodigal Son from Naudurbar Taluka, is a fairly good example. The second is the statement of a witness in a dialect which shows strong traces of the influence of Marāṭhī. The third specimen has been translated from a Marāṭhī reader. It more closely agrees with Gujarātī than is the case with the other specimens. Thus the instrumental always ends in *ē*, e.g., *bāpē*, by the father, etc.

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚĪ.

SPECIMEN I.

(DISTRICT KHANDESH.)

कोंणी-एक माणसले दोन आंडोर म्हतस । त्यामाना धाकला आपले बापले म्हनना, बावा, मना हिच्छाले जी जिनगी येई ती माले दे । आनी त्यानी त्यासले आपली जिनगी वाटी दिदी । थोडाच दिनथी आपनी समदी जिनगी लयिनी दूर देसमा निंघी-ग्या । आनी तठे आपनी समदी जिनगी उडाई-दिदी । त्यानी समदी जिनगी उडाई दिदी आन तठे मोठा दुस्काळ पडना । आनी तठे त्याले खावा-पीवा-नी मोठी पंचईत पडनी । आनी तठे तो त्या देसना एक जननी घर न्हायना । त्याने त्याले आपना खेतमा लुकरे राखाले लावी-दिधा । लुकरे जो कोंडा खातस तो कोंडा राजीखुशीथी खायिनी आपन पेट भरता । पन तो बी त्याले मिळना नही । तवळ तो सुध-वर उना आनी म्हना लागना की, मना बापना नोकरमा कित्तेकले पुरेनी उरें इतली भाकर मिळसनी मी भुक्वा मरस । मी उठिसनी मना बापना गमे जास आनी त्याला म्हनस, बावा, तुनी समोर देवना मी अपराध कया । आते मी तुना आंडोर म्हनी-लेवाले लायक नही । माले तुना एक पगारी चाकर कर । अस म्हनीसनी तो उठीनी बाप-गमे गया । तो दूरच शे तितलाकमा त्याना बापनी देखा । त्याले दया येईसनी तो त्यान पान दवडत ग्या आनी त्याना गळामा पडिसनी त्यानी सुका लिधा । तवळ आंडोर आपना बापले म्हनना, बावा, आते मी तुना आंडोर म्हनी-लेवाले लायक नही । तुनी समोर देवना मी अपराध कया । पन बाप चाकरले हाक मारिसनी म्हनना चांगली कुडची लेईनी त्याना अंगमा घाला, हातमा मुंदी घाला, पायमा जोडा घाला । खाई-पियिसनी मजा करवो चला । हो मना आंडोर मरी ग्या था, तो आते जिवंत हुई उना ; तो खोवाई ग्या था, तो मिळना । आनी त्या मना कर लागनात ।

इबाग त्याना मोठा भाऊ खेतमा होता । तो घर येत होता । तो घरना नजीक उना तवळ त्याले नाचन बजावन ऐकू उन । तवळ त्यानी एक चाकरले बोलाविसनी इचार, आठे काय चाली-चयन । ती म्हनना तुना भाऊ मजामा उना शे म्हनून तुना बाप मेजवानी करस हे ऐकिसनी त्याले राग उना ; आनी तो घरमा जायना । म्हनून त्याना बाप बाहेर उना आनी

आर्जव करी लागना । आंडोर बापले म्हनना बावा देख मी तुनी इतल घरीस जाया तुनी चाकरी करस पन तुमना डुकूम आज-लगन मोडा नही । तरी-बी माले मना सोवती वरोवर खावा-पिवाले एक बकरीन बच्च पन दिघ नही । पन ज्याने तुनी जिनगी रंडी-बाजीमा उडाई-दिधी, तो तुना आंडोर येता-वरोवर तू त्यानी-करता मेजवानी करस । तवळ बाप आंडोरले म्हनना, पोया, तू मना पास शे । आनी मना पान जे कांही शे ते समद तुनच शे । पन ह्यो तुना भाऊ मरी ग्या था, तो जिवंत हुई उना ; खोवाई ग्या था, तो मिळना । म्हनून आपन खुष होइसनी मजा करवी हे वरोवर शे ॥

[No. 65.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN I.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇi-ēk mānas-lē dōn āṇḍōr whatas. Tyā-mā-nā dhāk'lā āp'lē bāp-lē
A-certain man-to two sons were. Them-in-of the-younger his-own father-to
 mhan'nā, 'bābā, ma-nū hissā-lē ji jin'gī yēi tī mā-lē dē.' Ānī
said, 'father, my share-to what property may-come that me-to give.' And
 tyā-nī tyās-lē āp'lī jin'gī wāṭi didi. Thōḍā-oh din-thī
him-by them-to his-own property having-divided was-given. A-few-only days-in
 āp'nī sam'dī jin'gī layi-nī dūr dēs-mā niṅghi-gyā. Ānī
his-own all property having-taken a-far country-into having-started-went. And
 taṭhē āp'nī sam'dī jin'gī uḍāi didi. Tyā-nī sam'dī
there his-own all property having-squandered was-given. Him-by all
 jin'gī uḍāi didi, ān taṭhē mōṭhā duskāl paḍ'nā. Ānī taṭhē
property having-wasted was-given, and there a-great famine fell. And there
 tyā-lē khāwā-piwā-nī mōṭhī pañchait paḍ'nī. Ānī taṭhē tō tyā dēs-nā
him-to eating-and-drinking-of great difficulty fell. And there he that country-of
 ēk jan-nī ghar rhāy'nā. Tyā-nē tyā-lē āp-nā khēt-mā ḍuk'rē
one person-of (at)-house remained. Him-by him-to his-own field-into swine
 rākhā-lē lābī didhā. Ḍuk'rē jō kōṇḍā khātas tō kōṇḍā
to-keep having-employed was-given. Swine what husks eat that husks
 rāji-khushī-thī khāyi-nī āp'na pēṭ bhar'tā. Pan tō bī
gladness-with having-eaten his-own belly would-have-filled. But that even
 tyā-lē mīl'nā nahī. Tawaḷ tō sudh-war unā, ānī mhanā lāg'nā kī,
him-to was-obtained not. Then he senses-on came, and to-say began that,
 'ma-nā bāp-nā nōkar-mā kityēk-lē purēnī urō it'lī
 'my father-of servants-among several-to having-sufficed might-be-spared so-much
 bhākar mīlas'nī mī bhukyā maras. Mī uṭhī-s'nī ma-nā
 bread having-been-obtained I hungry am-dying. I having-arisen my
 bap-nā gamē jāś anī tyā-lā mhanas, "bābā, tu-nī samōr
 father-of near go and him-to say, "father, your in-presence

Dēw-nā mī aprādh kayā; ātē mī tu-nā āṇḍōr mhanī-lēwā-lē
God-of (by)-me sin was-done; therefore I your son having-said-to-take
 lāyak nahī. Mā-lē tu-nā ēk pagāri chākar kar.”’ Asa mhanī-s’ni
worthy am-not. Me-to your one paid servant make.”’ So having-said
 tō uṭhīnī bāp gamē gayā. Tō dūra-ch šē tit’lāk-mā
he having-arisen father near went. He at-a-distance is in-the-mean-time
 tyā-nā bāp-nī dēkhā. Tyā-lē dayā yēi-s’ni tō tyā-na
his father-by was-seen. Him-to compassion having-come he him-of
 pāna daw’dat gyā āni tyā-nā gaḷā-mā paḍi-s’ni tyā-nī mukā
near running went and him-of on-the-neck having-fallen him-by kiss
 lidhā. Tawaḷ āṇḍōr āp-nā bāp-lē mhan’nā, ‘bābā, ātē mī
was-taken. Then the-son his-own father-to said, ‘father, now I
 tu-nā āṇḍōr mhanī-lēwā-lē lāyak nahī; tu-nī samōr Dēw-nā mī
your son to-be-called worthy am-not; your in-presence God-of (by)-me
 aprādh kayā.’ Pan bāp chākar-lē hāk māri-s’ni mhan’nā,
sin was-done.’ But the-father servant-to a-call having-struck said,
 ‘chāṅg’li kuḍ’ohī lēi-nī tyā-nā aṅg-mā gbālā, hāt-mā mundī ghā,
‘good a-robe having-taken his body-on put, hand-on a-ring put,
 pāy-mā jōḍā ghālā; khāi-piyi-s’ni majā kar’wō-chalā. Hau
feet-on shoes put; having-eaten-and-drunk merriment let-us-make. This
 ma-nā āṇḍōr mari gyā thā, tō ātē jiwant hui unā; tō
my son having-died gone was, he now alive having-become came; he
 khōwāi gyā thā, tō mi’nā.’ Āni tyā majā karu
having-been-lost gone was, he is-found.’ And they merriment to-do
 lāg’nāt.
began.

Ibūg tyā-nā mōṭhā bhāū khēt-mā hōtā. Tō ghar yēt
At-this-time his elder son field-in was. He to-house coming
 hōtā. Tō ghar-nā najik unā tawaḷ tyā-lē nāch’na bajāv’na aikū una.
was. He house-of near came then him-to dancing music to-hear came.
 Tawaḷ tyā-nī ēk chākar-lē bōlāvi-s’ni ichāra, ‘āṭhē kāy chālī
Then him-by one servant-to having-called was-asked, ‘here what going-on
 rhay’na?’ Tō mhan’nā, ‘tu-nā bhāū majā-mā unā-šē, mhanūn tu-nā
was?’ He said, ‘your brother health-in come-is, therefore your
 bāp mēj’wānī karas.’ Hē aiki-s’ni tyā-lē rūg unā; āni tō
father a-feast is-making.’ This having-heard him-to anger came; and he
 ghar-mā jāy’nā. Mhanūn tyā-nā bāp bāhēr unā, āni ārjawa
house-in would-not-go. Therefore his father out came, and entreaties
 kari lāg’nā. Āṇḍōr bāp-lē mhan’nā, ‘bābā, dēkh, mī tu-nī it’la
to-make began. The-son father-to said, ‘father, see, I your so-many
 waris jāyā tu-nī chākar’rī karas, pan tum-nā hukūm āj-lagan
years have-gone your service am-doing, but your order today-until

mōḍā nahī; tarī-bī mā-lē ma-nā sōb'tī barōbar khāwā-piwā-lē ēk
was-broken not; still-even me-to my friends with to-eat-and-drink one
 bak'rī-na bachoha pan didha nahī. Pan jyā-nē tu-nī jin'gī
she-goat-of young-one even given is-not. But whom-by your property
 raṇḍi-bājī-mā uḍāi didhī, tō tu-nā āṇḍōr yētā barōbar
harlotry-in having-wasted was-given, that your son, on-coming immediately
 tū tyā-nī kar'tā mēj'wānī karas.' Tawaḷ bāp āṇḍōr-lē mhan'nā,
you him-of for a-feast make.' Then the-father son-to. said,
 'pōryā, tū ma-nā pās sē, ānī ma-nā pāna jē kālī sē tē
'son, you of-me near are, and my near what some-thing is that
 sam'da tu-na-oh sē. Pan hau tu-nā bhūū marī-gyā thā, tō jiwant
all your-alone is. But this your brother dead-gone was, he alive
 huī unā; khōwāi-gyā thā, tō miḷ'nā; mhanūn āpan khush
having-become came; lost-gone was, he is-found; therefore we glad
 hōi-s'nī majā kar'vī hai barōbar sē.'
having-become merriment should-be-made this proper is.'

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

मी १५ तारखेना सिंदखेद्याने वाजार गयाल । मी जुडामण, तानाजी, एकच गाडीमा गयात । वाजार करोसन परत उनात । दीन निरगुडीनी जोडे गया । वर्सो अर्धा माइल राचिनी तेथ पावत उना । ते चोर आडवा जाया । एक चोरन दगड मारना । तो मनी गालना लागा । चोरन गासडी सोडना । मनी गासडी आन तानाजीनी गासडी सोडनी । मने गासडी माईन दोन साद्या एक सालू बंधे रुपये ३३ आन खुर्दा आंगजी आडीच रुपयाना इतना माल ली-गया । तानाजीन गासडी माईन सौ साद्या खनना तुकडे तीन, बंधे रुपये सात, ली-गयात । तेमा बंधे चार रुपये आन तीन रुपयाना खुर्दा आताल । एक चोरन मला भाला टोचना । मंग ते चोर निरगुडी-नी वाग वरा पळना । मंग आमन सामान आवरीसन वरसी गया । तीथ पोलीस पाटीलना खबर करना । तन्हां त्या चोर हजर काँचीं आतलाना । मंग त्यासन घरवर पाहारा वठाई दीना । त्या लोक कन्हाळू उना ते आपला का मालूम नाहा । औ चोर आमने गावना सत । आन ते मना हमिस देखामा सत । चोर-नी जाग ओळखतु तर त्या मारतात अमला । म्हनी वलख दिनातना ॥

[No. 66.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN II.

STATEMENT OF A WITNESS.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Mi pand^{rā} tār^{khē}-nā Sind^{khēḍyā}-nē bājār gayāl. Mi, Chuḍāman
I on-the-fifteenth date Sindkheḍā-of bazar(to) had-gone. I, Chuḍāman
 Tānāji, ēka-ch gāḍi-mā gayāt. Bājār kari-san parat unāt.
Tānāji, the-same carriage-in had-gone. Marketing having-done back we-came.
 Dīn Nir^{gudī}-nī-jōḍē gayā. Warsi ardhā māil rāhinī tēth-pāwat unā.
The-day Nirgudī-of-near went. Warsi half a-mile remained there-up-to (we)-came.
 Tē chōr aḍ^{wā} jāyā. Ēk chōr-na dagaḍ mār^{nā}, tō ma-nī gāl-nā
The thieves across became. One thief-by stone was-thrown, that my cheek-to
 lāgā. Chōr-na gās^{ḍi} sōḍ^{nā}. Ma-nī gās^{ḍi} ān Tānāji-nī gās^{ḍi}
hit. The-thief-by bundle (of-clothes) was-loosed. My bundle and Tānāji-of bundle
 sōḍ^{nī}. Manē gās^{ḍi}-māin dōn sāḍyā, ēk sālū, bandhē rupayē tētis
was-loosed. My bundle-in-from two sadies, one salū, whole rupees thirty-three
 ān khurdā āngrajī āḍi-ch rupayā-nā it^{nā} māi
and copper-pieces English-(coin) two-and-a-half rupees-of so-much property
 li-gayā. Tānāji-na gās^{ḍi}-māin sau sāḍyā khan-nā tuk^{dē} tīn, bandhē
was-taken-away. Tānāji-of bundle-in-from six sadies khan-of pieces three, whole
 rupayē sāt li-gayāt. Tē-mā bandhē chār rupayē ān tīu rupayā-nā
rupees seven were-taken-away. That-in whole four rupees and three rupees-of
 khurdā ātāl. Ēk chōr-na ma-lā bhālā ṭōch^{nā}. Maṅg tē chōr
copper was. One thief-by me-to a-spear was-pierced. Then those thieves
 Nir^{gudī}-nī bāg-warā paḷ^{nā}. Maṅg ām-na sāmān āw^{ri}-san War^{sī}
Nirgudī-of garden-up-to ran. Then our luggage having-collected to-Warsi
 gayā. Tītha pōlis pāṭil-nā khabar kar^{nā}. Tawhā^ḥ tyā chōr hajar
we-went. There police patil-to information was-made. Then those thieves present
 kāhī āt^{lā}-nā. Maṅg tyās-na ghar-war pāhārā baḥhāi dīnā. Tyā
at-all were-not. Then by-him house-on a-watch having-placed was-given. Those
 lok kawhālū unā tē āp^{lā} kā mālūm nāhā. Au chōr ām-nē gāw-nā
people when came that to-us anyhow known was-not. Those thieves our village-of

sat; ān tē ma-nā hamēs dēkhā-mā-sat. Chōr-nī jāg ōlakḥ^{tu} tar
were; and they me-to always sight-in-are. The-thieves-of place if-I-recognize then
 tyā mār^{tāt} ām-lā. Mhanī walakh dināt-nā.
they would-have-beaten us-to. Therefore recognition was-not-given.

FREE TRANSLATION OF THE FOREGOING.

On the fifteenth I had gone to the bazar of Sindkheda. I and Chuḍāman Tānāji went in the same carriage. After having done marketing we returned. On that day we went to Nirguḍi and came so far as half-a-mile from Warsi, when we were waylaid by thieves. One of the thieves threw a stone which hit me on the cheek. The thieves unloosened our bundles, both mine and Tānāji's. From my bundle they took two saries, a turban, and thirty-three rupee-pieces and two-and-a-half rupees in English coppers. From Tānāji's bundle they took six saries and three pieces of khan,¹ and seven rupees cash, of which four were in whole rupees and three in coppers. One of the thieves pricked me with a spear.

Then the thieves fled towards the garden of Nirguḍi, and we collected our kit and went to Warsi. There we made an information to the police master. The thieves were not then present, but he had their house watched. We do not know when they came in. Those thieves belong to our village, and I always see them. If I had shown that I recognized the thieves, then they would have killed us, and therefore I did not show any recognition.

¹ Squares or divisions of the क्लायज, a web for the Chōji.

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN III.

(DISTRICT NIMAR.)

A POPULAR TALE.

एक छोकरा निसाळे लिखवाले जाता-ता । त्याए एक दाडा एक छोकरानी वस्त चुरावीने त्याए ते पोतानी मायले दीदी । तिए छोकराले शिचा करवी ते न करताँ उलटी श्वासकी दीदी, ने त्याले एक जांब फळ खावाले दीद । त्या-उपरात पक्षी तो छोकरा जसा-जसा मोठा होता गया तसा-तसा भीव्या भीव्या चीया करवा लाग्गा । कीई एक दाडे तो चोरीमाँ पकडायना । पक्षी त्याले फांशी देवाले सरकारना शिपाई लई गया । तो तमासा जोवा-करताँ लोकोना थट मळना-ता । तठे त्यानी माय-वी एईने हुसासा लाखी लाखीने रडती ती । तीले देखीने तो त्याए सरकारना शिपाईले सांग के दादा हो, एक वखत माणी मायना वरी माणा मिलाप करावा । त ऐकीने त्याले दया वनी वरी त्याँए तिले पासे बलावी । ते वखत हुस्सामाँ त्याए तिणा कान चावी खादा । अयि जोईने लोक सांगवा लाग्गा, काय-हो खराव से आज पोया । जोवा, जीवा, आज फासी जावानी वखत वी अयि मद्दा पातक करवाले वी चुकना नहीँ । त ऐकीने त्याए उत्तर दीदा । भाउ हो, माणी विनंती ऐका । मे या मायना प्राण वी ये वखत लीदा तो-वी मध्ये दोस लागता नहीँ । असँ काँ सांगव के, मूळ भी ऋना, होता, तदक निसाळमाती एक छोकरानी वस्त मे चोरावीने ईना-पासे दीदी, तदकच ये माणा पारपत्य करती, ने मले जांब फळ न देतो, तो आज ये दशा मले काँ प्राप्त होती ॥

[No. 67.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN III.

A POPULAR TALE.

(DISTRICT NIMAR.)

TRANSLITERATION AND TRANSLATION.

Ēk ohhōk'rā nisālē likh'wā-lē jātā-tā. Tyāē ēk dādā ēk
One boy in-a-school to-learn going-was. By-him one day one
 chhōk'rā-nī wast churāvinē tyāē tē pōtā-nī māy-lē didī.
boy-of a-thing having-stolen by-him that his-own mother-to was-given.
 Tīē chhōk'rā-lē śikhā kar'vī tē na kar'tā, ul'tī
By-her the-boy-to punishment should-have-been-done that not doing on-the-contrary,
 śābās'kī didī, nē tyā-lē ēk jāmb phal khāwā-lē dīdā. Tyā,
applause was-given, and him-to one guava fruit eating-for, was-given. That,
 up'rāt pachhī tō chhōk'rā jasā jasā mōṭhā hōtā gayā, tasā tasā mōṭhyā
after, then, that boy as, as great becoming went, so, so, great
 mōṭhyā chōryā kar'wā lāgā. Kōi ēk dādē tō chōri-mā pak'dāy'nā:
great thefts to-do began. Certain a on-day he in-a-theft was-caught.
 Pachhī tyā-lē phāśī dēwā-lē Sar'kār-nā śipāi laī gayā.
Then him-to hanging give-to Government-of police having-taken, went.
 Tō tamāsā jōwā-kar'tā lōkō-nā thāt maḷ'nā-tā. Tathē, tyā-nī, māy
That spectacle seeing-for people-of a-crowd gathered-was. There, his, mother,
 bī ēi-nē husāsā lākhī-lākhinē rad'tī-tī. Tī-lē dēkhinē tō
also having-come sobbing making crying-was. Her-to having-seen then
 tyāē Sar'kār-nā śipāi-lē sānga kē, 'dādā hō, ēk wakhat
by-him Government-of the-police-to it-was-told that, 'brothers O, one time
 mānī māy-nā warī māṇā milāp karāwā.' Ta aikinē tyā-lē
my mother-of and my meeting should-be-made.' That having-heard them-to
 dayā wanī, warī tyāē tī-lē pāsō balāvī. Tā wakhat ghussā-mā tyāō
pity came, and by-them her-to near was-called. That at-time in-anger by-him
 tinā kān chāvi khādā. Ayī jōinō lōk sāng'wā lāgā,
her ear having-bitten was-eaten. This having-seen the-people to-say began,
 'kāy, hō, kharāb sē āū pōryā. Jōwā, Jōwā, Āū phāśī jāwā-nī wakhat bī
'what, O, bad is this boy. Look! Look! This execution going-of at-time even
 ayī mahā pūtak kar'wā-lē bī chuk'nā nahī.' Ta aikinē tyāō uttur
this great a-sin to-do also failed not.' That having-heard by-him a-reply

didā, 'bhāu hō, mānī vinantī aikā. Mē yā māy-nā
was-given, 'good-people O, my statement you-hear. By-me this mother-of
 prāṇ bi yē wakhat lidā tō-bī ma-lyē dōs lāg'tā
-life even this time (if)-was-taken yet me-to blame would-have-applied
 nahī. Asā kã sāng'wa kē, mūl mī nhānā hōtā, tadaḷ
not. So why should-be-said that, at-first I young was, at-that-time
 nisāl-mā-ti ēk chhōk'rā-nī wast mē chōrāvīnē inā-pāsē didī,
the-school-in-from one boy-of a-thing by-me having-stolen of-her-near was-given,
 tadaḷ-ach yē māṇā par'paty kar'ti, nē ma-lē jāmb phal
just-at-that-time she me-of chastisement (if)-had-done, and me-to a-guava fruit
 na dēti, tō āj yē dasā ma-lē kã prāpt hōti.
not had-given, then to-day this state me-to how obtained would-have-been.'

FREE TRANSLATION OF THE FOREGOING.

A certain boy went to a school. One day he stole something which belonged to another boy, and brought it to his mother. Instead of punishing the boy as she ought to have done, she approved of his action and gave him a guava fruit to eat. After that time the boy began to commit greater and greater thefts as he grew up, till at last he was caught in a theft. The Government officers brought him away to be hanged. A crowd of people gathered in order to see the spectacle, and among them was also his mother who was incessantly sobbing and crying. When he caught sight of her, he asked the officers to let him join his mother for a moment. Out of pity they called the mother to him. Then he angrily bit her ear off. Seeing this the people said, 'see, see how wicked this boy is. Even on his way to the gallows he does not fail to commit so great a sin.' Having heard this he retorted, 'good people, listen to my statement. Even if I had now taken my mother's life, no blame would have been attached to me. And I will tell you why. When a small boy I once brought her something which I had stolen from another boy at school. Had she at that occasion punished me, and not given me a guava fruit, then I should not to-day have come to such a pass.'

The dialect spoken by the Kun'bis of Khandesh has been returned as Kun'bi or Kun'bāū. Specimens have been received from Amalner, and they show that the dialect does not differ from ordinary Khāndēsi, as will be seen from the Parable of the Prodigal Son which follows.

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚI.

SO-CALLED KUN'BAŪ DIALECT.

(DISTRICT KHANDESH.)

कीणा एका माणूसले दीन आंडोर होत । त्या-मजारला धाकला आंडोर बापले म्हणस, बावा, आपले घरमा जो पैसा होई व मनि हिस्साले जे येई, ते माले दे । मंग त्यानी जे घरमा होत ते त्याले दिध । मंग थोडा दिनमा धाकला आंडोर समद जमा करून लांव देणमा म्या । आणि त्या गांवमा जाईसन, आपणा-जोडे जे होत ते सार चैनवाजीमा खर्ची टाक । मंग त्या देणमा मोठी आखाडी पडनी । त्या-सुयें त्याना मोठा जाल जायात । तधय तो त्या देण-मभारील माणूस-पान ज्याईसन राहिला । मंग त्या माणूसने आपना खेत-मभार हुकरे चाराले धाड । तधक हुकरे जी साल खात होत त्या-वर आपन पोठ भरव अस त्याले वाटन । मंग त्याले कोणी काहीं दिध नाहीं । मंग तो सुद-वर येऊन वोलना, मना वाप-पान ज्या चाकर शेतस त्यासले पोठभर भाकर मिळस आणि माले खावाले वी मिळत नाहीं । मी मना वाप-पान जाईसन, त्याले सांगस की, मी आभायना-विरुद व तुना-समोर पाप क्ये । आते-पाईन मी तुना आंडोर ये अस नाहीं । तू-पान जसे चाकर शेतस तसे माले-वी ठेव । मंग उठीसन वाप-कडे ग्या । तधय तो दूर ये इतक देखीसन त्याले फार वाईट वाटन । मंग तो धावत येईसन गळामा मिठी घाली, व त्याना सुका लिधा । मंग आंडोर त्याले वोलना, आभायना-विरुद तुना समोर मी मोठ पाप क्ये म्हणून आते-पाईन मी तुना आंडोर ये अस वोलन खर नाहीं । त्या-वर आपले चाकर माणूसले सांग, चांगला भग्गा आणिसन याना आंग-मभार घाल । त्यान हात-मभार मुंदी व पायमा जुत घाल । मंग देखीसन खुशाल होस । ही मना आंडोर मरी गयता तो फिरीसन जीवत जाया । हे देखीसन त्याला मोठा आनंद जाया ॥

तधय त्याना मोठा आंडोर खेतमा होता । त्यान घर-पान येईसन वाजत नाचत ऐक । तधय एक मानूसले सोध, हे काय ये । मंग त्याने सांग, तुना धाकला भाऊ येत ये । आणि तुना बापले सुखरूप येईसन मिळना म्हणून त्याले मोठा आनंद जाया । तधय तो मोठा रागमा येईसन घरमा जायना । त्या वखत त्याना बाप त्यानी समजुत घाली लागना । त्या वखत तो बापले म्हणू लागना की देख, मी इतला वरीस जाया चाकरी करस आनी तुन सांगन कधी मोड नाहीं । असा असीसन मना खोवती वरोवर माले फोतर-वी दिन नाई । ज्या आंडोरनी तुना समदा पैसा रंडीवाजी-मभार खर्ची टाका, आन तो जना म्हणीसन मोठ जेवन खावन क्ये । बाप त्याले वोलना की, तू मा-पान ये आणि मनपान जे ये ते वी समद तुन ये । पन ही तुना भाऊ ग्या होता तो माले येईसन मिळणा म्हून जो माले आनंद जाया तो वरोवर ये ॥

[No. 68.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SO-CALLED KUN^aBĀU DIALECT.

(DISTRICT KHANDESH.)

TRANSLITERATION AND TRANSLATION.

Kōṇā-ākū māṇūs-lē dōn āṇḍōr hōta. Tyā-majār^alā dhāk^alā āṇḍōr
A-certain man-to two sons were. Them-in-from the-younger son
 bāp-lē mhaṇas, 'bābā, āp^alē ghar-mā jō paisā hōi wa ma-ni
the-father-to said, 'father, our-own house-in what money may-be and my
 hissā-lē jē yēi tē mā-lē dē.' Maṅg tyā-ni jē ghar-mā hōta
share-to which may-come that me-to give.' Then him-by what house-in was
 tē tyā-lē didha. Maṅg thōḍā din-mā dhāk^alā āṇḍōr sam^ada jamā
that him-to was-given. Then a-few days-in the-younger son all together
 karūn lāmb dēs-mā gyā. Āni tyā gāw-mā jāi-san āp^anā-jōḍē
having-done a-far country-in went. And that village-in having-gone of-himself-with
 jē hōta tē sāra chain^abāji-mā kharchi ṭāka. Maṅg tyā
what was that all luxurious-living-in having-spent was-thrown. Then that
 dēs-mā mōṭhi ākhāḍi paḍ^ani; tyā-muyē tyā-nā mōṭhā hāl jāyāt.
country-in a-great famine fell; that-owing-to his great distress became.
 Tadhay tō tyā dēs-majhāril māṇūs-pān jyāi-san rāhinā. Maṅg tyā
Then he that country-in-from a-man-near having-gone remained. Then that
 māṇūs-nē āp^anā khēt-majhār duk^arē chārā-lē dhāḍa. Tadhāḷ duk^arē jī
man-by his-own field-in swine to-graze it-was-sent. Then the-swine which
 sāl khāt hōta tyā-war āpan pōṭ bhar^awa asa tyā-lē waṭna.
husks eating were that-upon him-by belly should-be-filled so him-to it-occurred.
 Maṅg tyā-lē kōni kāhī didha nāhī. Maṅgē tō sud-war yīūn
Then him-to by-any-one anything was-given not. Then he senses-on having-come
 hōl^anā, 'ma-nā bāp-pān jyā chākar sētas tyās-lē pōṭ-bhar bhākar mīlas.
said, 'my father-near what servants are them-to belly-full bread is-obtained.
 Āni mā-lē khāwā-lē-bi mīlat nāhī. Mī ma-nā bāp-pān jāi-san tyā-lē
And me-to to-eat-even obtained not-is. I my father-to having-gone him-to
 sāng^asū kī, "mī ābhāy-nā-virūd wa tu-nā samōr pāp kyē.
will-say that, "by-me heaven-of-against and thee-of before sin was-done.
 Ātē-pāin mī tū-nā āṇḍōr sē asa nāhī. Tū-pān jasē chākar sētas tasē
Henceforth I thy son am so is-not. Thee-near as servants are so
 mālē-bi ṭhēw." Maṅg uṭhī-san bāp-kaḍē gyā. Tawhay tō dūr sē
me-to-also keep." Then having-arisen father-to he-went. Then he afar is

it'ka dēkhī-san tyā-lē phār wāiṭ wāi'na. Maṅg tō dhāwat yēi-san
this-much having-seen him-to very bad was-felt. Then he running having-come
 gaḷā-mā miṭhī ghālī, wa tyā-nā mukā lidhā. Maṅg āṇḍōr tyā-lē
the-neck-in embracing was-put, and his kiss was-taken. Then the-son him-to
 bōl'nā, 'ābhāy-nā-virūd tu-nā-samōr mī mōṭha pāp kyē; mhaṇūn
said, 'the-heaven-of-against of-thee-before by-me great sin was-done; therefore
 ātē-pāin mī tu-nā āṇḍōr sē asa bōl'na khara nāhī.' Tyā-war āp'lē
henceforth I thy son am so to-speak true is-not.' That-upon his-own
 ohākar-mānūs-lē sāṅga, 'chāṅg'lā jhagā āṇi-san yā-nā āṅ-majhār
servants-men-to it-was-told, 'good a-robe having-brought this-of on-the-person
 ghāl. Tyā-na hāt-majhār mudi wa pāy-mā juta ghāl. Maṅg dēkhī-san khusāl
put. His hand-in a-ring and feet-in shoes put. Then having-seen happy
 hōsū. Hau ma-nā āṇḍōr marī gay-tā tō phirī-san jīvat jāyā.
we-will-be. This my son having-died gone-was he again alive became.'
 Hē dēkhī-san tyā-lā mōṭhā ānand jāyā,
This having-seen him-to great joy became.

Tadhay tyā-nā mōṭhā āṇḍōr khēt-mā hōtā, tyā-na ghar-pān yēi-san
At-that-time his elder son field-in was, him-by house-near having-come
 wājat nāchat aika. Tadhay ēk mānūs-lē sōdha, 'hai kāy sē?'
music dancing was-heard. Then one man-to it-was-asked, 'this what is?'
 Maṅg tyā-nē sāṅga, 'tu-nā dhāk'lā bhāū yēl sē. Āṇi tu-nā bāp-lē
Then him-by it-was-told, 'thy younger brother come is. And thy father-to
 sukh'rūp yōi-san miṭ'nā mhaṇūn tyā-lē mōṭhā ānand jāyā.' Tadhay
safe having-come was-obtained therefore him-to great joy became.' Then
 tō mōṭhā rāg-mā yēi-san ghar-mā jāy-nā. Tyā-wakhat tyā-nā bāp
he great anger-in having-come house-in would-not-go. At-that-time his father
 tyā-nī sam'jut ghālī lāg'nā. Tyā-wakhat tō bāp-lē mhaṇū lāg'nā kī,
his persuasion to-put began. At-that-time he the-father-to to-say began that,
 'dēkh, mī it'lā waris jūyā ohāk'rī karas ānī tu-na sāṅg'na kadhī
'see, I so-many years became service am-doing and thy order ever
 mōḍa nāhī. Asā asī-san ma-nā sōb'ti-barōbar mā-lē phōtar-bi dina
was-broken not. Such having-been my friends-with me-to a-lamb-even was-given
 nāhī. Jyū āṇḍōr-nī tu-nā sam'dā paisū raṇḍī-bājī-majhār kharchī ṭākū.
not. Which son-by thy all money harlotry-in having-spent was-thrown
 ān tō ūnā mhaṇī-san mōṭha jēwan khāwan kyē.' Bāp tyā-lē
and he came therefore great a-feast eating is-made.' The-father him-to
 bōl'nā kī, 'tū mā-pān sē āṇi ma-na-pān jō sē tē-bi sam'da tu-na
said that, 'thou me-near art and me-with what is that-too all thine
 sē. Pān, hau tu-nā bhāū gyā hōtū, tō mā-lē yōi-san miṭ'nā, mhūn
is. But this thy brother gone was, he me-to having-come was-obtained, therefore
 jō mā-lē ānand jāyā tō barōbar sē.
what me-to joy became that proper is.'

ḌĀNGĪ.

The Dangs State, on the western frontier of Khandesh, had, in 1891, a population of 32,900 souls, 31,700 of whom were stated to speak Ḍāngī. Specimens have been forwarded in that dialect, and one of them, a version of the Parable of the Prodigal Son, will be found below.

The so-called Ḍāngī is almost identical with the current language of Khandesh.

There is a tendency to pronounce an *a* as an *o*. Thus *bās*, a father, is pronounced as *bōs*, or rather as *bās*, with the same vowel as that occurring in English 'all', but pronounced through the nose. Similarly *paḷ*, to run, is pronounced *pāl*.

The cerebral *ṛ* is very irregularly used. Thus we find *ānā* and *āṇā*, he came; *lāg^{nā}* and *lāg^{nā}*, he began. The pronunciation is probably always that of a dental *ṛ*.

The inflexion of nouns and pronouns is the same as in Khāndēśī. Only the ablative suffix is *tin* and not *thī* or *tī*; thus, *dur-tin*, from a distance.

'I' is *mā* and *mī*; 'we' *āmhī* and *āpan*; 'you' *tumhī*, and so on. *Jī*, which is apparently used for all genders. Thus, *jī wātā*, which share; *jī-kāhī*, what-ever. The neuter gender is, on the whole, very seldom used. We find neuter forms such as *sag^{lā}*, all, but usually the masculine, and sometimes also the feminine, is used instead. Thus, *mōḷhā pāp*, a great sin; *asī tē-nā man-mā wanā*, such a thing entered his mind.

The verb substantive has the same form as in Khāndēśī; thus, *tō sē*, he is. Sometimes, however, *āhā* or *ha* is used instead.

The inflexion of verbs does not call for any remarks. We may only note the Marāṭhī form *jām*, I shall go; but *mhaṇ^{sū}*, I shall say; infinitives such as *mhanu-lā*, in order to say, etc.

The vocabulary is, to some extent, different from that of Khāndēśī. Compare *bās*, a father; *gōhō*, a man, and so on.

The specimen which follows is not very correct. It is, however, sufficient to show how closely Ḍāngī agrees with ordinary Khāndēśī.

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SO-CALLED ḌĀNGĪ DIALECT.

(THE DANGS STATE.)

कोणता-येक गोहाला दोन पोसा व्हातात । त्याचून लाहाना पोसा बांसला म्हणू लागला, बा, जी आपली आमदानीना वाटा देणा म्हवा तो माला दे । मंग बांसने त्यासला आपली आमदानी वाटी दीधी । मंग थोडाच दीवसमा लाहाना पोसा आपली वाटानी आमदानी सगळी गोळा-करीसनी येखांदी सुलख-वर निंची गया । तठे उधाकपणा-खाल वागना, व आपनी आमदानी सगळी पण कुल उडवी टाकी । त्या-पासन सगळ खर्ची गया । मंग त्या सुलख-वर मोठा काक पडा त्या-पासनी त्याला मोठी वेला पडी । मंग ती त्या सुलख-मा येक गोहो-पान जाई रद्दीना । त्या गोहोनी त्याले आपना हुकरा चाखला खेतमा लावा । तठ हुकरा जी काही

खात त खाईसन पेट भरवा असी तेनी मनमा वना; व कोनी काही त्याले दीधा नही । मंग तो सुद-वर आणा, व मनमा म्हणाले लागा, मना बाँसना घर मीळकरी गोडोसले कथा पीठ-भर भाकरी मीळतीस, व मा ते भुक्वा मरस । मा आता मना बाँसना घर जाईन, व त्याले म्हणसु अरे मना बाँस, मी देवना समोर व तुना समोर मोठा पाप कया; मा तुना पोंसा काई नई । पण माले तुना येखांदा मजुरकरा-सारखा राख । असा मनमा इंचार करीसनी बाँस-कडे गया । तवढा-भभार तो दुरतीन देखताच बाँसला मया आनी आनी त्यानी जाईसनी पोंसाना गळाला वीलगी पडा, व त्याना गुरळा लीधा । तवळ तो पोंसा म्हणुला लागणा, बाँस, मा देवना समोर व तुना समोर मोठा पाप करना । आता मा तुना पोंसा नही । मंग बाँसनी आपना येक कमाराला सांगा की, घरमा काई कांडा कोंडा व्हा तर त्यांला खावाला दे । व हातमा येखांदी सुदी व पायमा पायतन व्हा तो घाली दे । मंग आपण मजा कर । हाऊ मना पोंसा मरी गयेल व फीरसनी जीवत जाया व दवडेल ती सापडना । तवळ मजा कर बी लगनात ॥

तवळ तेना वडील पोंसा खेतमा व्हता । तो घर-कडे येवाले लागा तदळ त्याले काई वाजा व नाच ऐळु आना । तदळ मजुरकर-पयकी येक जणला तो इचार बी लगणा, हाई गमंत कसानी ह । तवळ मजुरकरनी त्याळे सांगा की तुना भाऊ वना-ह आनी तो वाँसला सुखे-सनमाने येई मीळना म्हनीसनी बाँसनी मोठी जेवनावळ काई । तवळ तो रागे भरना व घरमा काई जाई-ना । मंग तेना बाँस त्याले बाहेर येईसनी समजावाले लागा । पण त्याने बाँसला सांगा की, मी इतला दीवस तुनी चाकरी करीसनी तु सांगिल तस्या ऐका कधी तुना सवद मोडा नही । माले मना सेजास-बरोबर कधी सलगी कर दीधी नही । आनी त्यानी तुनी सगळी दौलत कळवातीना घर नासी टाकी, तो हा तुना पोंसा वना तवल त्यासाठी मोठी जेवनावळ काई । तवळ बाँस त्याला म्हणु लागा की, तु मना-जवळ नेहमी व्हतास, व हाई सगळी आमदानी तुनीच से । पण आपण सगळा मीळसनी मजा कर । कारण हाऊ तुना भाऊ मरी गयेल तो फीरीसनी जीवत जाया व दवडेल तो सापडना ।

[No. 69.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SO-CALLED DĀNGĪ DIALECT.

(THE DANGS STATE.)

TRANSLITERATION AND TRANSLATION.

Kōṅ'tā-yēk gōhā-lā dōn pōsū whatāt. Tyā-lūn lāhānā pōsā bās-lā
A-certain man-to two sons were. Them-from the-younger son father-to
 mhaṇu lāg'nā, 'bū, jī āp'li ām'dānī-nā wātā dēṇā whawā tō
to-say began, 'father, which my-own property-of share to-be-given might-be that
 mā-lā dē.' Maṅg bās-nō tyās-lā āp'li ām'dānī
me-to you-give.' Then the-father-by them-to his-own property
 wātī didhī Maṅg thoḍā-oh dīwas-mā lāhānā pōsā āp'li
having-divided was-given. Then few days-in the-younger son his-own
 wātā-nī ām'dānī sag'li gōlā-karī-s'nī yēkhāndī mulakh-war niṅghī
share-of property all together-made-having a-certain country-to having-gone
 gayā. Taṭhē udhāl'paṇā-khāl wāg'nā; wa āp'nī ām'dānī sag'li paṇ kul
went. There riotousness-with he-behaved, and his-own property all wealth all
 uḍ'vī ṭākī. Tyā-pās-na sag'la kharchī-gayā. Maṅg tyā
having-squandered was-thrown. him-near-of all was-spent. Then that
 mulakh-war mōṭhā kāl paḍā. Tyā-pāsīna tyā-lā mōṭhī yēlā paḍī. Maṅg
country-in great famine fell. Therefore him-to great difficulty fell. Then
 tō tyā mulakh-mā yēk gōhō-pān jāī rahinā. Tyā gōhō-nī
he that country-in one man-to having-gone lived. That man-by
 tyā-lē āp'nā ḍuk'rā ohāru-lā khēt-mā lāwā. Taṭha ḍuk'rā jī
him-to his-own swine to-feed into-field he-was-applied. There the-swine which
 kāhī khāt tē khāī-san pēt bhar'wā asī tē-nī man-mā wanā
something ate that having-eaten belly should-be-filled so his mind-in came;
 wa kōnī kāhī tyā-lē dīdhā nahī. Maṅg tō sud-war āṇā, wa
and by-any-one anything him-to was-given not. Then he senses-on came, and
 man-mā mhaṇā-lē lāgā, ma-nā bās-nā ghar mōl'karī gōhōs-lē kaśā
mind-in to-say began, my father's in-house servants people-to how
 pōṭh-bhar bhāk'rī mīl'tī-sa; wa mā tē bhukyā maras. Mā ātā ma-nā
belly-full bread obtained-is; and I then with-hunger die. I now my
 bās-nā ghar jāīn wa tyā-lē mhaṇ'su, "arē ma-nā bās, mī Dēw-nā
father-of house shall-go and him-to will-say, "O my father, by-me God-of
 samōr wa tu-nā samōr mōṭhā pāp kayā, mā tu-nā pōsā kāī nāī.
before and of-thee before great sin was-made, I thy son any-how am-not.

Paṇ mā-lē tu-nā yēkhāndā majur^okarā-sār^okhā rākh." Asā man-mā ichyār
But me-to thy some-one servant-like keep." So in-mind thought
 kari-s^onī bās-kaḍē gayā. Taw^odhā-majhār tō dur-tin dekh^otā-oh
having-made father-to he-went. In-the-meantime him from-a-distance seeing-only
 bās-lā mayā ānī, ānī tyā-nī jāi-s^onī pōsā-nā galā-lā bil^ogi
father-to pity came, and him-by having-gone son-of the-neck-to having-adhered
 paḍā, wa tyā-nā gur^olā lidhā. Tawaḷ tō pōsā mhanu-la lāg^onā, 'bās,
fell, and his a-kiss was-taken. Then that son to-say began, 'father,
 mā Dēw-nā samōr wa tu-nā samōr mōṭhā pāp kar^onā. Ātā mā tu-nā pōsā
I God-of before and of-thee before great sin made. Now I thy son
 nahī.' Maṅg bās-nī āp^onā yēk kamārā-lā sāngā kī, 'ghar-mā
am-not.' Then the-father-by his-own one servant-to it-was-told that, 'house-in
 kāi-kāṇḍā-kōṇḍā whawā tar tyā-lā khāvā-lā dē; wa hāt-mā yēkhāndī
something if-there-be then him-to to-eat give; and the-hand-in one
 mudī wa pāy-mā pāy^otan whawā tō ghālī dē, maṅg āpaṇ
ring and the-feet-in shoes if-there-be that having-put-on give, then we
 majā karu. Hāū ma-nā pōsā mari gayēl, wa phir-s^onī jīwat
merriment shall-make. This my son dead had-gone, and again alive
 jāyā; wa daw^oḍēl, tō sāpad^onā.' Tawaḷ majā karu bī lag^onāt.
became; and had-been-lost, he is-found.' Then merriment to-make also began.

Tawaḷ tē-nā waḍil pōsā khēt-mā whatā. Tō ghar-kaḍē yēwā-lē lāgā
At-that-time his elder son field-in was. He house-to to-come began
 tadaḷ tyā-lē kāi wājā wa nāch aiku ānā. Tadaḷ majur^okar-
then him-to something music and dancing to-hear came. Then the-servants-
 pay^okī yēk jaṇ-lā tō ichāru-bī lag^onā, 'hāi gamant kasā-nī ha?'
from-among one man-to he to-ask-also began, 'this display-of-joy what-of is?'
 Tawaḷ majur^okar-nī tyā-lē sāngā kī, 'tu-nā bhāū wanā-ha; ānī tō
Then the-servant-by him-to it-was-told that, 'thy brother come-is; and he
 bās-lā sukhē-san^omānē yēi miḷ^onā mhanī-s^onī bās-nī mōṭhī jēw^onāwaḷ
father-to safe-and-sound having-come met therefore father-by great a-feast
 kāi.' Tawaḷ tō rāgē bhar^onā wa ghar-mā kāi jāi-nā.
was-made.' Then he with-anger was-filled and house-in in-any-way would-not-go.
 Maṅg tē-nā bās tyā-lē bāhēr yēi-s^onī sam^ojūwā-lē lāgā. Paṇ tyā-nē
Then his father him-to out having-come to-entreat began. But him-by
 bās-lā sāngā kī, 'mī it^olā diwas tu-nī chāk^ori kari-s^onī tu
father-to it-was-told that, 'I so-many days thy service having-made (by)-thee-
 sāngēl tasyā aikā, kadhī tu-nā sabad mōḍā nahī; mā-lē
it-had-been-told so it-was-heard, ever thy word was-broken not; me-to
 ma-nā sējās-barōbar kadhī sal^ogi karu dīdhī nahī; ānī tyā-nī tu-nī
my friends-with ever friendship to-make was-given not; and him-by thy.
 sag^oli daulat kaḷ^owāntī-nā ghar nāsī ṭāki tō hā tu-nā
all property harlots-of (in-)house having-wasted was-thrown that this thy

pōsā wanā tawaḷ tyāsāḥī mōḥī jēw'nāwaḷ kai.' Tawaḷ bās tyā-lā
son came then him-for great a-feast is-made.' Then the-father him-to
 mbaṇu lāgā, ki, 'tu ma-nā-jawaḷ nēh'mī whatās wa hāi sag'ḥi ām'dānī
to-say began, that, 'thou me-of-near always wast and this whole property
 tu-nī-ch sē, pan āpan sag'ḥā mīlas'nī majā karu; kāraṇ
thine-alone is, but we all having-met-together merry let-us-make; because
 hāū tu-nā bhāū mari gayēl, tō phiri-s'nī jīwat jāyā; wa
this thy brother having-died had-gone, he again alive became; and
 daw'ḍēl, tō sāpaḍ'nā.'
had-been-lost, he is-found.'

RANGĀRĪ.

The Raṅgārīs or dyers of Berar speak a dialect which is related to Khāndēśī. The dialect is not uniform, but differs slightly in the various districts. Some Raṅgārīs have also abandoned their old speech and adopted the Marāṭhī used by their neighbours. Thus the specimens received from Ellichpur were written in Kōshṭī, a form of that language. It is, however, possible that some of the 250 speakers returned from that district use the same dialect as the Raṅgārīs of Akola, and the Ellichpur figures have therefore been added to the estimated number of speakers in the other districts.

The revised figures for Raṅgārī are as follows :—

Akola	2,700
Ellichpur	250
Buldana	680
	TOTAL . 3,630

Two specimens of Raṅgārī will be found below. The first is a version of the Parable of the Prodigal Son received from Akola, and the second the beginning of a similar version forwarded from the Melkapur Taluka of District Buldana. The latter is not correct, and in some minor points it presents forms which differ from those used in the Akola specimen. The difference is, however, not important, and it is, therefore, possible to deal with both specimens conjointly.

Pronunciation.—The pronunciation is mainly the same as in the Marāṭhī of Berar. Thus we find *ḍōḷō* and *ḍōyō*, an eye; *īs* and *vis*, twenty, etc. The palatals are transliterated *ch*, *j*, etc. It is, however, probable that they are really pronounced *ṭṣ*, *ḍṣ*, etc., as in Marāṭhī.

Nouns.—The inflexion of nouns is mainly the same as in Gujarātī. Strong masculine bases end in *ō*, plural *ā*; strong feminine bases in *ī*, plural *yā*; and strong neuter bases in *u*. No instance is available of the plural of a strong neuter noun. Thus, *pōr^ogō*, son; *pōr^ogā*, sons; *pōr^ogī*, daughter; *pōr^ogyā*, daughters; *sōnu*, gold. A suffix *hān* or *hun* (as in Mālvi) is sometimes added in the plural; thus, *mōl^okarī-hun-nā*, to the labourers; *chāk^orō-hān-nā*, to the servants. Compare the honorific pronoun *tē-hān*, he, in the second specimen. The Gujarātī plural suffix *ō* in *chāk^orō-hān-nā* also occurs in *bāp-ō-nō*, to fathers.

The usual case-suffixes are, dative *nō*, *na*; case of the agent *nē*, *na*, *n*; ablative *tī*, *tē*; genitive *nō*, *nī*, *nu*; locative *mā*, *mō*. Thus, *bāp-nō*, *bāp-na*, to the father; *bāp-nē*, by the father; *bāp-nā pās-tī*, from the father; *mānus-nō*, of a man; *ghar-mā*, in the house; *pāy-mō*, on the feet.

Pronouns.—The following are the personal pronouns :—

<i>mī</i> , I	<i>tū</i> , thou	<i>tē</i> , he.
<i>ma-na</i> , me	<i>tu-na</i> , thee	<i>tēnē</i> , <i>tē-na</i> , him.
<i>mā-rō</i> , my	<i>tā-rō</i> , thy	<i>tē-nō</i> , his.
<i>āmhī</i> , we	<i>tumhī</i> , you	<i>tē</i> , they.
<i>āmārō</i> , our	<i>tumārō</i> , your	<i>tē-nō</i> , their.

Other forms are *myā*, by me; *tē-na*, by him; *tamayē* (sic.), to him; *tē-hun-na*, to them. 'Who?' is *kōn*, and 'what?' is *kāy*.

Verbs.—The present tense of the verb substantive is *sa* or *sē* in all persons and numbers. The corresponding past tense is *hōtō*, fem. *hōtī*, neut. *hōtu*. The plural is *hōtā* or *hōlē*, etc.

The present tense of finite verbs ends in *s*. Thus, from *mārⁿnu*, to strike, we find,—

Sing. 1. <i>mārus</i>	Plur. 1. <i>mārus</i>
2. <i>māras</i>	2. <i>māras, mārōs</i>
3. <i>māras</i>	3. <i>māras</i>

The form *mārus*, I strike, is perhaps a honorific plural. Forms such as *rahēs* and *rahīs*, I am, are used as well.

The suffix of the past tense is *ī* or *ē*. Thus, *gayē*, I, thou, or he, went; *gayā*, we, you, or they, went; *myā karē*, or *karī*, I did. We also find forms such as *gaē-n*, he went; *paḍē-l*, it fell. Compare Khāndēśī.

A perfect and a pluperfect are formed from the past; thus, *sāpⁿḍē-s*, he has been found; *gayē-tō*, I had gone.

The future of *mārⁿnu*, to strike, is inflected as follows:—

Sing. 1. <i>māris</i>	Plur. 1. <i>mārus, mārsū</i>
2. <i>māris</i>	2. <i>mārsō</i>
3. <i>mārsī</i>	3. <i>mārsī</i>

The imperative is formed as in Gujarātī. Thus, *mār*, strike; *bas-ō*, sit ye.

Conjunctive participles are formed by adding the suffixes *ī* (*ē*), *īn*, or *ī-san*. Thus, *wāḍī*, having divided; *jān*, having gone; *uḥī-san*, having arisen.

For further details the specimens which follow should be consulted.

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RANĠĀBĪ DIALECT.

(DISTRICT AKOLA.)

कोन एक मानुसन दोन बेटा होता । तेमा धाकटो बापन म्हने, बापो, जे जिन्दगीनो वाटो मना आवावु ते द । मग तेन तेडुनन पैसो वाटी दिधो । मंगन थोडका दिवसमा धाकटो बेटो सर्वो जमाकारीन दूर सुलुकमा गये । आनि तथ उधकपनान वागीन अपनी संपति उडारै । मग तेन अवसु खर्चा-वरी ते देसमा मोठो दुकाल पडे । ते-मुके तेन अडचन पडवा लागी । तम्हा ते ते देसमा एक ग्रहस्थना याहान जाईन रहे । तेन तर तेन डकुरा चारवान आपना शेतमा धाडी । तम्हा डकुरा जे सास्टा खाता होता तेन-वर तेन आपली पीठ भरन असु तेन वाटी । आनि कोन तेन काही दिधु नही । मंगन ते सुधमा आईन म्हने, मारा बापना किती मोलकारीडुनना भरपूर भाकरो स । आनि मी सुकतीन मरेस । मी उठीन आपली बापना कडे जाईस, व तेनो म्हनीस, हे बापो, म्या देवना विरुध व तारो सोमीर पाप करीस ।

आज-पासतिन तारी वेटी मनवान जोगतो नहि, आपनी एक मीलकारी सारखु मन ठेव । नंतर ते उठीन आपना बाप-कडे गये । तन्हा ते लंबी स इतकमा तेनी बाप तेन देखीन कर-वळे, आनि तेन धाईन तेना गलामा मिठी घाली, व तेन सुको लेशु । मग वेटी तेनी म्हने, बापो, देवना विरुध अन तारा सामने म्या पाप करीस । आनि आज-पासतिन तारी वेटी मनवान भी योग्य नहि । पन बापन आपना चाकरीदानना सांगी, उत्तम भगो आपीन तेन घालो, आणि तेजा हातमा सुन्दी व पायमो जोडी घालो । मग आपन खाईन पिईन हरीक करूस । काकी हे मारी वेटी मरे होती, ते फिरीन जीतो होये ; व हरपे होती, ते सापडेस । तन्हा ते सर्वा आनंद करवा लाग्या ।

ते वेळे तेनी मोठी वेटी शेतमा होती । मग ते आईन घर-पास आया-वर तेन वाजो व नाच पाहे । तन्हा चाकर-मातीन एकन बलाईन तेन विचारी, हे काय स । तमये तेन सांगी कीं तारी भाई आये स, आनि तारा बापनो ते खुशाल मिले, तेना-वरी तेन मोठी पंगत करी । तन्हा ते राग भरीन आतमा जायना । येना-वरी तेनी बाप वाहेर आईन तेन समजायन लागी । परंतु तेन बापन उत्तर देधु कीं, देखो, मी इतकी वरीस तारी चाकरी करेस । आनि तारी आज्ञा म्यां कधी ही मोडी नहि । तरी म्या आपना गडीहुनना संग चयेन करवानी म्हनीन मन तुन कदी शेलीतु पिलू देधु नहि । आनि जेन तारी संपत्ति किजवन-संग खाईन टाकी ते हे तारी वेटी आवेस तन्हा तुन तेना साठ मोठी जवनाल करीस । तन्हा तेन मनी, वेटा तू सदाई मारा संग स आणि मारी माल मलामत तारीच स । परंतु हरीक व आनंद करतु हे वर होतु । कारण कीं हे तारो भाई मरे होतो ते फिरीन-जितो होयेस व हरपे होती ते सापडेस ॥

[No. 70.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHĀNDEŚĪ.

SPECIMEN I.

RAṄGĀRĪ DIALECT.

(DISTRICT AKOLA.)

TRANSLITERATION AND TRANSLATION.

Kōn ēk mānus-na dōn bēṭā hōtā. Tē-mā dhāk*ṭō bāp-na mhanē,
Certain one man-to two sons were. Them-in the-younger father-to said,
 'bāpō, jē jind*gī-nō wāṭō ma-nā āwānu tē da.' Mag tē-na tē-hun-na
 'father, what property-of share me-to to-come that give.' Then him-by to-them
 paisō wāṭi didhō. Maṅgan thōḍ*kā diwas-mā dhāk*ṭō bēṭō
 wealth having-divided was-given. Then a-few days-in the-younger son
 sarwō jamā-karin dūr muluk-mā gayē. Āni tatla udhal*panān
 all together-having-made a-far into-country went. And there extravagance-with
 wāgin ap*nī sampatti uḍāi. Mag tē-na aw*ghu
 having-behaved his-own wealth was-squandered. Then him-by all
 kharchā-wari tē dēs-mā mōṭhō dukāl paḍē. Tē-mulē tē-na aḍ*chan
 being-spent-on that country-in great famine fell. That-owing-to him-to difficulty
 paḍ*wā lāgi. Tawhā tē tē dēs-mā ēk grahastha-nā yāhān jāin
 to-fall began. Then he that country-in one gentleman-of near having-gone
 rahē. Tē-na tar tē-na dukkarā chār*wān ap*nā śēt-mā dhāḍi. Tawhā
 lived. Him-by also him pigs to-feed his-own field-into was-sent. Then
 dukkarā jē sālṭā khātā hōtā tēna-war tē-na āp*lō pōṭ bharan
 swine which husks eating were that-upon him-by his-own belly should-be-filled
 asu tē-na wāṭi. Āni kōn tē-na kāhī didhu nahī. Maṅgan
 so him-to it-occurred. And by-any-one him-to anything was-given not. Then
 tē sudh-mā āin mhanē, 'mārā bāp-nā kīti mōl*kari-hun-nā
 he senses-on having-come said, 'my father-from how-many servants-to
 bhar-pūr bhāk*rō sa. Āni mī bhuk-tin marēs. Mī uṭhīn āp*lō
 enough bread is. And I hunger-from am-dying. I having-arisen my-own
 hāp-nā-kaḍē jāis, wa tē-nō mhanis, "hē bāpō, myā Dēw-nā virudh
 father-of-usar will-go, and him-to-also shall-say, "O father, by-me God-of against
 wa tārō sōmōr pāp karis; āj-pās-tin tārō bēṭō man*wān jōg*ṭō nahi,
 and of-thee before sin is-made; to-day-from thy son to-be-called fit am-not,
 āp*nō ēk mōl*kari sār*khu ma-na ṭhēv.'" Nantar tē uṭhīn -āp*nā
 thy-own one servant like me-to keep.'" Then he having-arisen his-own
 bāp-kaḍē gayē. Tawhā tē lambō sa itak-mā tē-nō bāp tē-na dēkhīn
 father-to went. Then he far is mean-while his father him having-seen
 kar*walē, āni tē-na dhāin tē-nā galā-mā miṭhī ghālī wa
 is-moved, and him-by having-run him-of on-the-neck embracing was-put and

tē-na mukō lēdhu. Mag bēṭō tē-nō mhanē, 'hāpō, Dēw-nā virudh
him-by a-kiss was-taken. Then the-son him-to said, 'father, God-of against
 an tārā sām^{nē} myā pāp karis. Āni āj-pās-tin tārō bēṭō man^{wān}
and of-thee before by-me sin was-made. And to-day-from thy son to-be-called
 mī yōgya nahi.' Pan bāp-na āp^{nā} chāk^{rō}-hān-nā sāngī, "uttam
I fit am-not.' But the-father-by his-own servants-to it-was-told, "excellent
 jhagō ānin tē-na ghālō; āni tē-nā hāt-mā mundī, wa pāy-mō
robe having-brought him-to put; and of-him hand-on a-ring, and foot-on
 jōḍō ghālō. Mag āpan khāin piin harik karis. Kā-kī,
a-shoe put. Then we having-eaten having-drunk rejoicing shall-make. For,
 hē mārō bēṭō marē hōtō, tē phirīn jītō hōyē; wa har^{pē} hōtō, tē
this my son dead was, he again alive became; and lost was, he
 sūp^{dēs}." Tawhā tō sarwā ānand kar^{wā} lāgyā.
is-found." Then they all joy to-make began.

Tē-vēṭē tē-nō mōṭhō bēṭō sēt-mā hōtō. Mag tē āin
At-that-time his elder son field-in was. Then he having-come
 ghar-pās āyā-war tē-na bājō wa nāch pāhē. Tawhā
house-near having-come-on him-by music and dancing was-seen. Then
 chākar-mā-tin ēk-na balāin tēna vichārī, 'hē kāy. sa?'
servants-in-from one-to having-called him-to it-was-asked, 'this what is?'
 Tamayē tē-na sāngī kī, 'tārō bhāi āyē sa, āni tārā bāp-nō tē
To-him him-by it-was-told that, 'thy brother come is, and thy father-to he
 khuṣāl milē tēnā-warī tē-na mōṭhī paṅgat karī.' Tawhā tē rāg-bharin
safe was-got therefore him-by great a-feast was-made.' Then he becoming-angry
 āt-mā jāy-nā. Yēnā-warī tē-nō bāp bāhēr āin tē-na sam^{jāyan}
inside would-not-go. This-for his father out having-come him to-entreat
 lāgi. Parantu tē-na bāp-na uttar dēdhu kī, 'dēkhō, mī it^{kē}
began. But him-by father-to reply was-given that, 'see, I so-many
 waris tāri chāk^{ri} karēs, āni tāri ādnyā myā kadhī-hī mōḍi nahi; tāri
years thy service do, and thy order by-me ever was-broken not; still
 myā āp^{nā} gaḍi-hun-na-sāṅga chayēn kar^{wānī} mhanīn ma-na
by-me my-own friends-of-with merriment should-be-made having-said me-to
 tu-na kadī śēlī-nu pilu dēdhu nahi. Āni jē-na tāri sampatti
thee-by ever she-goat-of young-ones was-given not. And whom-by thy property
 kij^{ban}-saṅg khāin ṭāki tē hē tārō bēṭō āyēs, tawhā tu-na
harlots-with having-eaten was-thrown that this thy son come-is, then thee-by
 tē-nā sāṭha mōṭhī jaw^{nāl} karis.' Tawhā tē-na manī, 'bēṭā, tū sadāi
him-of for great a-feast made-is.' Then him-by it-was-said, 'son, thou always
 mārā saṅg sa, āni mārī māl-malāmat tāri-ch sa. Parantu harik wa
of-me with art, and my property things-alone is. But merriment and
 ānand kar^{na} hē waru hōtu; kāraṅ kī hē tārō bhāi marē hōtō, tē
joy to-make this better was; because that this thy brother dead was, he
 phirīn jītō hōyēs; wa har^{pē} hōtō, tē sūp^{dēs}.
again alive become-is; and lost was, he is-found.'

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDESI.

SPECIMEN II.

RANĠĠRĠ DIALECT.

(DISTRICT BULDANA.)

कोन एक दोन पोरगा होता । दोन जना-मनि लहानो वापनो म्हनस, बाबा, मारो हिस्सो द । म्हनून वापने जिनगी दोन्हीन वाटून दिली । थोडा दिवस ते लहानो आपली जिनगी लेईन दुसऱ्या गाव गएन । याती गए आपली जिनगी चनती उडाई । या रितिती पैसो खर्च होए मंग मोठी काय पडे । काय पडेल तेनाती मोठी खावानी पंचाईत पडी । मंगन दुसऱ्यान घर जाईन रहे । तेन हुकरं राखान ठेई । तेहान तेन हुकरन कोंडो खाईन हेस कोंडो देतो त खुपीन खादो असतो । पन तेन ते ही देदो नाहीं । येना-ती डोया उघडया तेन्हा आपुन म्हनेस । आपला बाप जवळ नौकर स तेना जवळ पैसा उरीन गुरसी । मी याहान उपासी मरी रहिस । त आतां वापा-कडे जाईन म्हनूस बाबा देवना आणि तारो फार अपराध करे । मी तारो पोरगो असब्या-घर लेवानो दयो रहे नहि । तू आपलो मजूर सारखो वागाळ । असो विचार करीन आपला बाप-कडे आवे । ते आवताना बापना दूर-ती देखे । तेन दया आई आपला पोरगाना गया-मा हात घाले व तेन सुको लेदी ॥

[No. 71.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

KHANDEŚI.

SPECIMEN II.

RANĀRĪ DIALECT.

(DISTRICT BULDANA.)

TRANSLITERATION AND TRANSLATION.

Kōn-ək dōn pōr'gā hōtā. Dōn-jauā-mani lahānō bāp-nō mhanas,
Certain two sons were. Two-men-among the-younger the-father-to said,
 'bābā, mārō hissō da.' Mhanūn bāp-nē jin'gi dōnhi-na
 'father, my share give.' Therefore the-father-by property both-to
 wātūn dili. Thōḍā diwas tē lahānō āp'li jin'gi
 having-divided was-given. A-few days-in that younger his-own property
 lēin dus'ryā gāw gaēn. Yāti gaē āp'li jin'gi
 having-taken another to-town went. There having-gone his-own property
 chain-ti uḍāi. Yā riti-ti paisō kharoh hōē, maṅg
 pleasure-with was-wasted. This way-in money spent having-become, then
 mōṭhō kāy paḍē. Kāy paḍēl tēnā-ti mōṭhi khāwā-nī pañohāit
 a-great famine fell. Famine had-fallen on-that-account great eating-of difficulty
 paḍi. Maṅgan dus'ryā-na ghar jān rahē. Tē-na ḍukar rākhān
 fell. Then another's house having-gone he-lived. Him-by swine to-feed
 thēi. Tē-hān tē-na ḍukar-na kōṅḍō khāin hēsa kōṅḍō dētō
 was-kept. He him-to swine-by husks having-eaten such husks if-had-given
 ta khushī-na khādō as'tō. Pan tē-na tē-hi dēdō nāhī.
 then gladness-with eaten would-have-been. But him-to that-even was-given not.
 Yēnā-ti dōyā ughaḍ'yā. Tēwhā āpun mhanēs, 'āp'lā bāp-jawaḷ
 Therefore eyes were-opened. Then he(-himself) said, 'my-own father-near
 naukar sa, tē-nā-jawaḷ paisā urīn pur'sī. Mi yāhān
 servants are, them-near money having-been-spared will-be-enough. I here
 upāsī mari-rahēs. Ta ātā bāpā-kaḍē jān mhanūs, "bābā, Dēw-nā
 hungry am-dying. So now father-to having-gone shall-say, "father, God-of
 āni tārō phār ap'rādh karē. Mi tārō pōr'gō as'lyā-war lēwā-nō dayō
 and thy great fault I-did. I thy son being-on taking-of 'jit
 rahē nahī. Tū āp'lō majūr sār'khō wāgāḷ." 'Asō wichār karīn
 am not. Thou thy-own a-labourer like treat.'" So thought having-made
 āp'lā bāp-kaḍē āyē. Tē āw'tānā bāp-nā dūr-ti dēkhē, tē-na
 his-own father-to came. He while-coming the-father-by far-from was-seen, him-to
 dayā āi, āp'lā pōr'gā-nā gayā-mā hāt ghālē wa tē-na mukō
 pity came, his-own son-of on-the-neck hand was-put and him-to kiss
 lēḍō.
 was-taken.

STANDARD LIST OF WORDS AND

English.	Bhili (Malikantwa).	Bhili (Edar).	Bāori (Labore).
1. One	Ēk	Ēk	Ēk
2. Two	Bā	Bā	Bai
3. Three	Tēp, or tap	Tan	Trān
4. Four	Syār, or syar	Syār	Chār
5. Five	Pōs, pās	Pōs	Pāch
6. Six	So	So	Chhan
7. Seven	Hāt	Hāt	Khāt
8. Eight	Āṭh	Āṭh	Āṭh
9. Nine	Nōw, naw	Nōw	Nauw
10. Ten	Doh, dah	Dah, doh	Daukh
11. Twenty	Viḥ, vi	Viḥ, vi	Vikh
12. Fifty	Adhi viḥ; sāliḥ nē doh, pasūh.	Adhi doh; sāliḥ nē doh	Paśjah
13. Hundred	Hō, pōs viḥū	Hō	Khau
14. I	Hī	Hī	Hī
15. Of me	Mārō	Mārō, (-ri, -rū)	Mhārō, mārō
16. Mine	Mārō	Mārō, (-ri, -rū)	Mhārō, mārō
17. We	Amā, amē; āpādā	Amō, amē	Hamō
18. Of us	Amārō	Amārō, (-ri, -rū)	Hamārō
19. Our	Amārō	Amārō, (-ri, -rū)	Hamārō
20. Thou	Tī	Tī	Tāṣ, tī
21. Of thee	Tārō, thārō	Tārō, thārō, (-ri, -rū)	Tāhārō, tāro
22. Thine	Tārō, thārō	Tārō, thārō, (-ri, -rū)	Tāhārō, tāro
23. You	Tamā, tamē, tamō	Tamā, tamō	Tamā, tamō
24. Of you	Tamārō	Tamārō, (-ri, -rū)	Tamāhārō
25. Your	Tamārō	Tamārō, (-ri, -rū)	Tamāhārō

SENTENCES IN BHĪLT AND KHĀNDEŚĪ.

Khāndēśī (Khandesh).	Kuṣ'blū (Khandesh).	English.
Ēk	Ēk	1. One.
Dōn	Dōn	2. Two.
Tin	Tin	3. Three.
Obār	Obār	4. Four.
Pāch	Pāch	5. Five.
Saw, ohha	Saū	6. Six.
Sāt	Sāt	7. Seven.
Āṭh	Āṭh	8. Eight.
Naū	Naū	9. Nine.
Das	Dhā	10. Ten.
Vis	Īs	11. Twenty.
Pannās, pachās	Pannās	12. Fifty.
Sō, sambhar	Śambhar	13. Hundred.
Mi	Mi	14. I.
Ma-na	Ma-na	15. Of me.
Ma-na	Ma-na	16. Mine.
Am, āpan	Āpan	17. We.
Ām-na	Ām-na	18. Of us
Ām-na	Ām-na	19. Our.
Tū	Tū	20. Thou.
Tu-na	Tu-na	21. Of thee.
Tu-na	Tū-na	22. Thine.
Tum	Tumhī	23. You.
Tum-na	Tum-na	24. Of you.
Tum-na	Tum-na	25. Your.

English.	Bhill (Mahikasthan).	Bhill (Edar).	Bāori (Lahore).
26. He	Vi, wō, i, pēlō	Pēlō, vi, wō	Pēlō, yōh, tiō
27. Of him	(W)apā-nō, (v)i-nō, pēlā-nō.	I-nō, vō-nō, wapā-nō, apā-nō.	Pēllā-nō, inhō, ih ^a nō, tinnō.
28. His	(V)apā-nō, (v)i-nō, pēlā-nō.	I-nō, vō-nō, wapā-nō, apā-nō.	Pēllā-nō, inhō, ih ^a nō, tinnō.
29. They	Wā, f. vi; palā	Pēlā, wā	Tē, tēhō
30. Of them	Wapā-nō, pēlā-nō	Wapā-nō, pēlā-nō	Tēhō-nō, tihō-nō
31. Their	Wapā-nō, pēlā-nō	Wapā-nō, pēlā-nō	Tēhō-nō, tihō-nō
32. Hand	Hāth	Hāth	Hāth
33. Foot	Pōg, pag	Pōg	Gōḍā
34. Nose	Nāk, nakhorū	Nāk, nakhorū	Nāk
35. Eye	Ākh, ōkh	Ākh, ōkh	Akh
36. Mouth	Moḍū, muḍū	Muḍū, moḍū, (mudhū, moḍhū).	Bākō
37. Tooth	Dāt, dōt	Dāt, dōt	Dāt
38. Ear	Kān, kōn	Kān, kōn	Kān
39. Hair	Wā, latsyē	Wā	Kheh
40. Head	Mūḍ, māthū	Mūḍ, māthū	Mōḍ
41. Tongue	Jib	Jibh	Jib
42. Belly	Pēt, ojh ^a rū	Pēt	Oj ^a ro
43. Back	Būḍi, wōhō	Būḍi, bōso, bēso	Maur, ḍhōḡō
44. Iron	Lōarū, loḍū	Lōarū, loḍū	Loh ^a rō
45. Gold	Hōnū	Hōnū	Khōnō
46. Silver	Rupū	Rupū	Chāḍi
47. Father	Āto, bāp, bā, dādo	Āto, bā, bāp, dādo	Āgo
48. Mother	Āi, mā	Āi, mā	Āi
49. Brother	Bhāi	Phāi	Bhāi
50. Sister	Bāi, bun, bon	Bāi, bun, bon	Baih ^a n
51. Man	Ād ^a mi	Ād ^a mi	Mannkhe
52. Woman	Bairī, lāḡāi	Bairī, lāḡāi	Mān ^a si

Khândēsi (Khandesh).	Kug'bān (Khandesh).	English.
To	To	26. He.
Tē-na, tyā-na	Tyā-na	27. Of him.
Tē-na, tyā-na	Tyā-na	28. His.
Tē	Tyā; tē	29. They.
Tyās-na, tyā-na	Tyās-na	30. Of them.
Tyās-na, tyā-na	Tyās-na	31. Their.
Hāt	Hāt	32. Hand.
Pāy, pag	Pāy	33. Foot.
Nāk	Nāk	34. Nose.
Ḍolā, ḍolā	Ḍoyā	35. Eye.
Tōṇḍ, mui	Tōṇḍ	36. Mouth.
Dāt	Dāt	37. Tooth.
Kān	Kān	38. Ear.
Kās	Kās	39. Hair.
Ḍoksa, māthā	Ḍoka	40. Head.
Jibh	Jibh	41. Tongue.
Pōṭ, pēth	Pōṭ	42. Belly.
Pāṭh, wāsā	Pāṭh	43. Back.
Lokhaṇḍ	Lokhaṇḍ	44. Iron.
Sona	Sona	45. Gold.
Rupō, chāndi	Rupa	46. Silver.
Bāp	Bāp	47. Father.
Mā, āi, māy	Māy	48. Mother.
Bhāū	Bhāū	49. Brother.
Bahin, bēn	Bahin	50. Sister.
Mānūs, māṇis	Mānūs	51. Man.
Bāi	Bāy'kō-mānūs	52. Woman.

English.	Bhili (Mahikanta).	Bhili (Edar).	Bhori (Lahore).
53. Wife	Bairi	Bairū, ōral	Bāwan
54. Child	Sorū, saiyū	Sorū, saiyū	Chhis
55. Son	Sorō, saiyō, dikrō	Sorō, saiyō, dik'rō	Dik'rō
56. Daughter	Sōri, dikri	Sōri, dik'ri	Dik'ri, chhōri
57. Slave . . . . .	.....	.....	Mōlē lidhō
58. Cultivator	Kamāyō	Kamāyō	Hal-wāh
59. Shepherd	Guwāl	Guwāl	Ur'nā-chār
60. God	Bhag'wān	Bhag'wān	Rabb
61. Devil	Bhūt, palit	Bhūt, palit	Khatān
62. Sun	Dan-bāw'si, huraj	Dan, huraj	Dann
63. Moon	Sādarmā, sādō-bāw'si	Sādarmā	Chand
64. Star	Tārō	Tārō	Tārō
65. Fire	Āg, wāhadi	Āg, wāhadi	Āg
66. Water	Pōñi	Pōñi	Pāni
67. House	Ghēr, gēr, khēr	Ghēr, gēr, khēr	Ghar
68. Horse	Ghōḍō, khōrō	Ghōḍō, khōrō	Ghōḍō
69. Cow	Ṭāhi, ṭāhō, gāy	Gāy, ṭāhō, ṭāhi	Gāō
70. Dog	Kut'rū	Kut'rū	Lundio
71. Cat	Mān'kō, minō	Mān'kō, minō	Min'ki
72. Cook	Kuk'rū	Kuk'rō	Kūk'rō
73. Duck	Batēk	Batēk	Bakt
74. Ass	Gadērū, khollū	Gadērū, khollū	Gadō
75. Camel	Ūṭū, ūṭ	Ūṭū, ūṭ	Aūth
76. Bird	Pākhi, pākhi	Pākhi, pākhi	Chik'liē
77. Go	Jā	Jā	Jā
78. Eat	Khā	Khā	Khāt-lō
79. Sit	Bāh	Bāh	Baī-jā

Khândsî (Khandesh).	Kup'bâû (Khandesh).	English.
Bâi, nawari, bây*ko	Naw*ri	53. Wife.
Pôr, chhok*ra	Pôr	54. Child.
Ândôr, chhok*ra	Ândôr	55. Son.
Ândôr, pôtti	Ândôr	56. Daughter.
Châkar, gulâm	Gulâm	57. Slave.
Sân-lök, khêtarwajâ	Khêt*wâlâ	58. Cultivator.
Ðor*ki, dhan*gar	Dhan*gar	59. Shepherd.
Dew	Dew	60. God.
Râkshas, bhût	Râkes	61. Devil.
Sûrya	Sûryâ	62. Sun.
Chând	Chând	63. Moon.
Chândin, chândanyâ	Chânni	64. Star.
Vistaw	Istû	65. Fire.
Pâni	Pâni	66. Water.
Ghar	Ghar	67. House.
Ghōḍâ	Ghōḍa	68. Horse.
Gâi	Gây	69. Cow.
Kutra	Kutra	70. Dog.
Mâjar, lillâḍi	Mâjar	71. Cat.
Komb*ḍâ	Komb*ḍâ	72. Cock.
Badak	Badak	73. Duck.
Gadhaḍa	Gadhaḍa	74. Ass.
Uṭ	Uṭ; huṭ	75. Camel.
Pakh*ru, pakshi	Pakh*ri	76. Bird.
Jâ	Jâ	77. Go.
Khâ	Khâ	78. Eat.
Baṭh, bais	Baṭh	79. Sit.

English.	Bhili (Mahikantha).	Bhili (Edar).	Bhori (Lahore).
80. Come	Āw	Āw	Āvi-jā
81. Beat	Mār, kuṭ	Mār, kuṭ	Mār
82. Stand	Ūp, ubā thā	Ūp, ubā thā	Ubbho thāi-jā
83. Die	Mar, gudar	Mar, gudar	Mar
84. Give	Āl, di	Āl, di	Dē
85. Run	Thām, dōḍ	Thām, dōḍ	Nasi-jā
86. Up	Upar, upēr, māthō	Upar, upēr, māthō	Ūpar
87. Near	Kanē, pāhō	Kanē, pāhō	Harō
88. Down	Hōthō	Hōthō	Hithō
89. Far	Sētū, vēg*ḷū, dūr	Kanshē, sētū, vēg*ḷū	Vēg*lo
90. Before	Pāhō, āga	Pāhō, āgal	Āgal
91. Behind	Wōhō, pūṭhan, pasāḍi	Wōhō, pūṭhan, pasāḍi	Kēṛō
92. Who	Kup, kōp	Kup, kōp	Kaun
93. What	Ḥū	Ḥū	Khō, khū, hō, hū
94. Why	Kim	Kim, kēm, ḥū kar*wā	Sō
95. And	Nē, anē	Nē anē	Tiār, tē
96. But	Pan, pōp	Pan, anē	Par
97. If	Jō	Jō	Jō
98. Yes	Hovō, hō-kā	Hā kā, hovō	Havō
99. No	Ūhū, nahi, nā	Ūhū, nahi, nā	Nā
100. Alas	Arō Rām, hāy-hāy	Arō Rām, hāy hāy, arōrō	Loht*ō
101. A father	Ātō, bāp	Ātō	Āgō
102. Of a father	Ātā-nō	Ātā-nō, (-nī, -nū)	Āgā-nō
103. To a father	Ātā-nē, ātā-ō	Ātā-nē	Āgā-nū
104. From a father	Ātā-hū, ātā-kannō-thi	Ātā-hū	Āgā-kannō
105. Two fathers	Bē ātā	Bē ātā	Bai āgā
106. Fathers	Ātā	Ātā	Ghanā āgā

Khândēsi (Khândesh).	Kuṇḁbū (Khândesh).	English.
Ys	Ys	80. Come.
Mār	Mar	81. Beat.
Ubhē rāhā	Uḥh	82. Stand.
Mar	Mar	83. Die.
Dē	Dē	84. Give.
Pal, daud	Pay	85. Run.
War	War	86. Up.
Najik, pāsē	Jaway, jōḁē	87. Near.
Khāl	Khāl	88. Down.
Dūr	Dūr	89. Far.
Samōr, pālē	Samūr; pahilē	90. Before.
Māgē, pachhāḁi	Māg-tin; māḁgūn	91. Behind.
Kōn	Kōn	92. Who.
Kāy	Kāy	93. What.
Kasē, kē	Kā-mhūn	94. Why.
Ān, āṇi, warī	Āni	95. And.
Pan	Pan	96. But.
Jar	Jar	97. If.
Hā, hō	Whay	98. Yes.
Nā, nahī	Nahī	99. No.
Arē	Arara	100. Alas.
Bāp	Bāp	101. A father.
Bāp-na	Bāp-nā	102. Of a father.
Bāp-lā, bāp-lō	Bāp-lē	103. To a father.
Bāp-nō jaw'lūn, bāp-pās-ti	Bāp-pun	104. From a father.
Don bāp	Don bāp	105. Two fathers.
Bāp	Bāp	106. Fathers.

English.	Bhili (Mahikanta).	Bhili (Edar).	Bāri (Lahore).
107. Of fathers . . .	Ātā-nō, bāpā-nō . . .	Ātā-nō, (-nī, -nū) . . .	Ghanā āgā-nō . . .
108. To fathers . . .	Ātā-nē . . .	Ātā-nē . . .	Ghanā āgā-nū . . .
109. From fathers . . .	Ātā-hū . . .	Ātā-hū . . .	Ghanā āgā-kannō . . .
110. A daughter . . .	Sōri . . .	Sōri . . .	Dik'ri . . .
111. Of a daughter . . .	Sōri-nō . . .	Sōri-nō . . .	Dik'ri-nō . . .
112. To a daughter . . .	Sōri-nē, sōr'jyē . . .	Sōri-nē . . .	Dik'ri-nū . . .
113. From a daughter . . .	Sōri-hū . . .	Sōri-hū, sōri-kannē-thī . . .	Dik'ri-kannō . . .
114. Two daughters . . .	Bē sōri(-yō) . . .	Bē sōriyō . . .	Bai dik'ri . . .
115. Daughters . . .	Sōri(-yō) . . .	Sōriyō . . .	Ghani dik'ri . . .
116. Of daughters . . .	Sōriyō-nō sōr'jyā-nō . . .	Sōriyō-nō . . .	Ghani dik'ri-nō . . .
117. To daughters . . .	Sōriyō-nē, sōr'jyā-ē . . .	Sōriyō-nē . . .	Ghani dik'ri-nū . . .
118. From daughters . . .	Sōriyō-hū, sōr'jyā-hū . . .	Sōriyō-hū . . .	Ghani dik'ri-kannō . . .
119. A good man . . .	Kharō ād'mī . . .	Kharō ād'mī . . .	Ēk khāu (or chaṅgō) manukhō . . .
120. Of a good man . . .	Kharā ād'mī-nō . . .	Kharā ād'mī-nū . . .	Ēk khāu (or chaṅgā) manukhā-nō . . .
121. To a good man . . .	Kharā ād'mī-nē, kharā ādam'nyē . . .	Kharā ād'mī-nē (or ād'mnyē) . . .	Ēk khāu (or chaṅgā) manukhā-nū . . .
122. From a good man . . .	Kharā ād'mī-hū . . .	Kharā ād'mī-hū . . .	Ēk khāu (or chaṅgā) manukhā-kannō . . .
123. Two good men . . .	Bē kharā ād'mī (ādamyō) . . .	Bē kharā ād'myō . . .	Bai khāu (or chaṅgā) manukhā . . .
124. Good men . . .	Kharā ād'mī (ādamyō) . . .	Kharā ād'myō . . .	Khāu (or chaṅgā) manukhā . . .
125. Of good men . . .	Kharā ādamyō-nō . . .	Kharā ād'myō-nū . . .	Khāu (or chaṅgā) manukhā-nō . . .
126. To good men . . .	Kharā ādamyō-nē . . .	Kharā ād'myō-nē . . .	Khāu (or chaṅgā) manukhā-nū . . .
127. From good men . . .	Kharā ādamyō-hū . . .	Kharā ād'myō-hū . . .	Khāu (or chaṅgā) manukhā-kannō . . .
128. A good woman . . .	Kharū bairū . . .	Kharū bairū . . .	Ēk chaṅgī man'sī . . .
129. A bad boy . . .	Khōṭō (or lussō) sōrō . . .	Khōṭō (or lussō) sōrō . . .	Ēk bhairō chhō . . .
130. Good women . . .	Kharā bairā . . .	Kharā bairā . . .	Chaṅgī rāḍ . . .
131. A bad girl . . .	Khōṭī (or lussī) sōrī . . .	Khōṭī (or lussī) sōrī . . .	Ēk bhairī chhōrī . . .
132. Good . . .	Kharō, hāu . . .	Kharū, hāu . . .	Chaṅgō . . .
133. Better . . .	Wanī-hū kharū (better than that) . . .	Kharū . . .	Ind-thō chaṅgō (better than that) . . .

Khândôfi (Khandesh).	Kuṅ'bhā (Khandesh).	English.
Bāp-na	Bāpēs-nā	107. Of fathers.
Bāp-lā	Bāpēs-lē	108. To fathers.
Bāp-nē-jaw'lūn	Bāpēs-pāin	109. From fathers.
Pōr (chhōk'rī)	Āpḍēr	110. A daughter.
Pōris-na	Āpḍēr-nā	111. Of a daughter,
Pōris-lā	Āpḍēr-lē	112. To a daughter.
Pōri-jaw'lūn	Āpḍēr-pun	113. From a daughter.
Don pōri (chhōk'ryā)	Don āpḍrī	114. Two daughters.
Pōri (chhōk'ryā)	Āpḍrī	115. Daughters.
Pōris-na	Āpḍris-nā	116. Of daughters.
Pōris-lā	Āpḍris-lē	117. To daughters.
Pōri-jaw'lūn	Āpḍris-pun	118. From daughters.
Chāg'lā mānūs	Bhālā mānus	119. A good man.
Chāg'lā mānus-na	Bhalyā mānus-nā	120. Of a good man.
Chāg'lā mānus-lā	Bhalyā mānus-lē	121. To a good man.
Chāg'lā mānus-jaw'lūn	Bhalyā mānus-pun	122. From a good man.
Don chāg'lē mānūs	Don bhālē mān'sē	123. Two good men.
Chāg'lē mānūs	Bhālē mān'sē	124. Good men.
Chāg'lē mānus-na	Bhālē mān'sēs-nā	125. Of good men.
Chāg'lē mānus-lā	Bhālē mān'sēs-lē	126. To good men.
Chāg'lē mānus-jaw'lūn	Bhālē mān'sēs-pun	127. From good men.
Chāg'li bāi	Bhālī bāy'kō-mānus	128. A good woman.
Kharāb pō	Dād pōr'gā ; agun'gārā	129. A bad boy.
Chāg'lyā bāyā	Bhalyā bay'kā-mān'sa	130. Good woman.
Kharāb pōr	Dād pōr'gī ; agun'gārī	131. A bad girl.
Chāg'lā	Chāg'lā	132. Good.
Tē-san chāg'lā (better than that).	Bahu chāg'lā	133. Better.

Englsh.	Bhili (Mabikantba).	Bhili (Edar).	Bhori (Lahore).
134. Best . . .	Kharā-mā kharā . . .	Kharā-mā kharū . . .	Balāh chaṅgō . . .
135. High . . .	Ūsū . . .	Usū . . .	Uohō . . .
136. Higher . . .	Warhē ūsū . . .	Warhē ūsū . . .	Inē-thō ūhō . . .
137. Highest . . .	Badhāhē ūsū : . . .	Badhāhē ūsū . . .	Balāh ūhō . . .
138. A horse . . .	Khoro, khorū . . .	Khoro, khorū . . .	Ēk ghōṛō . . .
139. A mare . . .	Khōri . . .	Khōri . . .	Ēk ghōṛi . . .
140. Horses . . .	Khōrā, khōrā . . .	Khōrā, khōrā . . .	Ghanā khārā ghōṛā . . .
141. Mares . . .	Khōri(-yo) . . .	Khōriyo . . .	Ghani khāri ghōṛi . . .
142. A bull . . .	Kāṭi, bajadiyo, ṭāhō . . .	Kāṭi, bajadiyo, ṭāhō . . .	Ēk dhaṭṭō . . .
143. A cow . . .	Ṭāhē, ṭāhi, gāy . . .	Ṭāhē . . .	Ēk gāē . . .
144. Bulls . . .	Kāṭi, bajad, ṭāhā . . .	Kāṭi . . .	Ghanā khārā dhaṭṭō . . .
145. Cows . . .	Ṭāhi(-yo) ; gāl(-yo) . . .	Ṭāhē . . .	Ghani khāri gāē . . .
146. A dog . . .	Kut'ro, kut'rū . . .	Kut'ro, Kut'rū . . .	Ēk luṇḍiō . . .
147. A bitch : . . .	Kut'ri . . .	Kut'ri . . .	Ēk lauḍan . . .
148. Dogs . . .	Kut'rā, kut'rā . . .	Kut'rā, kut'rā . . .	Ghanā khārā luṇḍiā . . .
149. Bitches . . .	Kut'ri(-yo) . . .	Kut'riyo . . .	Ghani khāri lauḍnā . . .
150. A he-goat . . .	Bukariyo, ṭēṭō, wādariyo . . .	Bukariyo, ṭēṭō, wādariyo . . .	Ēk bāk'ro . . .
151. A female goat . . .	Bākari, sāli, ṭūhi . . .	Bākari, sāli, ṭūhi . . .	Ēk bāk'ri . . .
152. Goats . . .	Bukariyā, ṭēṭā, wādariyā . . .	Bukariyā . . .	Ghanā khārā bāk'rā . . .
153. A male deer . . .	Hanno . . .	Hanno . . .	Ēk har'n . . .
154. A female deer . . .	Hanni . . .	Hanni . . .	Ēk har'ni . . .
155. Deer . . .	Hannā . . .	Hannā . . .	Har'nō . . .
156. I am . . .	Hū hū . . .	Hū hū . . .	Hū sē . . .
157. Thou art . . .	Tū hē . . .	Tū hē . . .	Tāū sai . . .
158. He is . . .	Vi hē . . .	Vi hē . . .	Yoh sai . . .
159. We are . . .	Amā hē (or haiyō) . . .	Amā hē, (or haiyō) . . .	Hamā sū, sē . . .
160. You are . . .	Tamā hō . . .	Tamā hō . . .	Tamā sō . . .

Khândōfi (Khândesh),	Kup'bāfi (Khândesh).	English.
Asal	Bāsa	134. Best.
Ūch	Uchch	135. High.
Mōṭā ūch	Bahu uchoh	136. Higher.
Sab-sai mōṭā ūch	Luī uchoh	137. Highest.
Ghōḍā	Ghōḍa	138. A horse.
Ghōḍī	Ghōḍī	139. A mare.
Ghōḍē, ghōḍā	Ghōḍē	140. Horses.
Ghōḍyā	Ghōḍyā	141. Mares.
Bail	Dhāṇḍyā	142. A bull.
Gāi	Gāy	143. A cow.
Bail	Dhāṇḍē	144. Bulls.
Gāyā	Gāi	145. Cows.
Kutrā	Kutra	146. A dog.
Kutri	Kutri	147. A bitch.
Kutrē, kutrā	Kutrē	148. Dogs.
Kutryā	Kutryā	149. Bitches.
Bokaḍ	Bokaḍ	150. A he-goat.
Bak'ri	Bak'ri	151. A female goat.
Bok'ḍā	Bok'ḍē; bak'ryā	152. Goats.
Chikās, haraṇ	Kaṭ	153. A male deer.
Harin, har'pi	Harani	154. A female deer.
Haran	Harau	155. Deer.
Mi sa (or sē)	Mi sē	156. I am.
Tū sa (sē)	Tū sē	157. Thou art.
Tō sa (sē)	Tō sē	158. He is.
Ham sa (or ām sētās)	Āmhā sētās	159. We are.
Tum sa (or sētās)	Tumhi sētās	160. You are.

English.	Bhill (Mahnkaatha).	Bhill (Edar).	Bhori (Labore).
161. They are . . .	Wā hē (or hē)	Wā hē	Tā sai
162. I was . . .	Hū ato	Hū ato	Hū utto
163. Thou wast . . .	Tū ato	Tū ato	Tāu utto
164. He was . . .	Vi ato	Vi ato	Yoh utto
165. We were . . .	Amā atā	Amā atā	Hamā uttā
166. You were . . .	Tamā atā	Tamā atā	Tamā uttā
167. They were . . .	Wā atā (sem. vi ati)	Wā atā	Tā uttā
168. Be . . .	Ho	Ho	Thāi-jā
169. To be . . .	Howū	Howū	Thāno
170. Being . . .	Hōtū	Hōtū	Thāi
171. Having-been . . .	Hōinē	Hōinē	Thāt-kē
172. I may be . . .	Hū hoū, hū ugū	Hū hoū, hū ugū	.....
173. I shall be . . .	Hū hoūh, hū ahjō	Hū hoūh, hū ahjō	Hols
174. I should be . . .	Hū hoūh, hū ugōk	Hū hoūh	.....
175. Beat . . .	Kuṭ, mār	Mār, or kuṭ (and so throughout).	Mār
176. To beat . . .	Kuṭ-wū, mār-wū	Mār-wū	Mār-nō
177. Beating . . .	Kuṭ-tā, mār-tā	Mār-tā	Mār-to
178. Having beaten . . .	Kuṭinē, mār-inē	Mār-inē	Mār-in
179. I beat . . .	Hū mārū (-hū)	Hū mārū-hū	Hū mārō
180. Thou beatest . . .	Tū mārō (-hō)	Tū mārō-hō	Tāu mārō
181. He beats . . .	Vi mārō (-hē)	Vi mārō-hē	Yoh mārō
182. We beat . . .	Amā mārī (-hā), amā mārīyēh.	Amā mārīyēh	Hamā mārō
183. You beat . . .	Tamā mārō (-hō)	Tamā mārō-hō	Tamā mārō
184. They beat . . .	Wā mārō (hē)	Wā mārō-hē	Tāhā mārō
185. I beat (Past Tense) . . .	Mā mārījyū (or mārīyū, or mārū, and so throughout).	Mā mārū (or mārīyū)	Mī mārō
186. Thou beatest (Past Tense) . . .	Tā mārījyū	Tā mārū	Tī mārō
187. He beat (Past Tense) . . .	Wā mārījyū	Wā mārū	Pāllā mārō

Khândāfi (Khandesh).	Kuṅ'bhū (Khandesh).	English.
Tē sa (or tyā sētās) . . .	Tyā sētās . . .	161. They are.
Mi as'tō (or hotā) . . .	Mi whatu . . .	162. I was.
Tū as'tōs (or hotās) . . .	Tū whatā . . .	163. Thou wast.
Tō as'tō (or hotā) . . .	Tō whatā . . .	164. He was.
Ham as'tas (ām hotā) . . .	Āmhū whatō . . .	165. We were.
Tum as'tō (tum hotās) . . .	Tumhī whatā . . .	166. You were.
Tē as'tō (tyā hotās) . . .	Tyā whatā . . .	167. They were.
As . . .	Hō . . .	168. Be.
As-na . . .	Hōna . . .	169. To be.
Rah'nā (hōs) . . .	Hōisan ; hōun . . .	170. Being.
Asūn . . .	Hōun-san ; whāis'ni . . .	171. Having been.
Mai asa (mi hōbō) . . .	Mi whasū . . .	172. I may be.
Mai asa (mi hōsū) . . .	Mi hōsū . . .	173. I shall be.
Mai asa (mi hōsū-ch) . . .	Mi-whōwa . . .	174. I should be.
Mār . . .	Mār . . .	175. Beat.
Mār'na . . .	Mār'na . . .	176. To beat.
Mārit . . .	Mārān . . .	177. Beating.
Mārī-nō . . .	Mārūn-sani . . .	178. Having beaten.
Mai māra(s) . . .	Mi māras . . .	179. I beat.
Tū māra(s) . . .	Tū māras . . .	180. Thou beatest.
Tō māra(s) . . .	Tō māras . . .	181. He beats.
Ham mārē (ām mār'jūs) . . .	Āmhū mār'tas . . .	182. We beat.
Tum mārē (tum mār'tās) . . .	Tumhī mār'tas . . .	183. You beat.
Tē mārē (tyā mār'tās) . . .	Tyā mār'tas . . .	184. They beat.
Mai mārē (mi mār) . . .	Mi māra . . .	185. I beat (<i>Past Tense</i>).
Tu-na mārē (tū mār) . . .	Tū māra . . .	186. Thou beatest (<i>Past Tense</i>).
Tō mārē (tyā mār) . . .	Tyā-na māra . . .	187. He beat (<i>Past Tense</i>).

English.	Bhili (Mehikantha).	Bhili (Edar).	Bāori (Lahore).
188. We beat (<i>Past Tense</i>)	Āmā mā ^r ḡyū	Amē mārū	Hamē māriō
189. You beat (<i>Past Tense</i>)	Tamā mā ^r ḡyū	Tamē mārū	Tamē māriō
190. They beat (<i>Past Tense</i>)	Wanāē mā ^r ḡyū	Wanāē mārū	Tēhē māriō
191. I am beating	Hū mārū hū	Hū mārū-hū	Hū mārō-sō
192. I was beating	Hū mār ^{tō} atō	Hū mār ^{tō} atō	Hū mār ^{tō} -tō
193. I had beaten	Mē mā ^r ḡyū tū	Mē mārū-tū	Mī māriō-tō
194. I may beat	Hū mārū	Hū mārū . . . .	.....
195. I shall beat	Hū mārūh, or mārīh	Hū mārūh, or, māḡh	Hū māris
196. Thou wilt beat	Tū mārīh (or mār ^{hā})	Tū māri(h)	Taū mār ^{sō}
197. He will beat	Vi mār ^{hā}	Vi mā ^r hō	Pellō mār ^{sō}
198. We shall beat	Amā mā ^r hē	Amē mār ^{hē}	Hamē mār ^{sō}
199. You will beat	Tamā mā ^r hō	Tamē mār ^{hō}	Tamhē mār ^{sō}
200. They will beat	Wā mā ^r hō	Wā mār ^{hō}	Tēhē mār ^{sēn}
201. I should beat	Hū mārū, hū mār ^{tō} ugēk.	Hū mārū . . . .	.....
202. I am beaten	Ma-nē māro hē, hū māriō hū.	Manē māro hē	Mannē mārē-sai
203. I was beaten	Ma-nē mā ^r ḡyō atō, hū mārūō atō.	Manē māriyō atō	Mannē māriō
204. I shall be beaten	Hū mārū, or mā ^r ḡyō jāū .	Hū mārū, hū mā ^r ḡyō jāū .	Mannē mār ^{sō}
205. I go	Hū jāū hū	Hū jāū-sū	Hū jāō-sō
206. Thou goest	Tū jāō hē	Tū jāy-sō	Taū jāō-sai
207. He goes	Vi jāō hē	Vi jāy-sō	Pellō jāō-sai
208. We go	Amā jāiyō hiyō, amā jā hē .	Amē jāiyō-siyō	Hamē jāō-sō
209. You go	Tumā jāō hō	Tamē jāō-sō	Tamhē jāō-sō
210. They go	Wā jāō hē	Wā jāy-sō	Tē jāō-sai
211. I went	Hū ḡiyō	Hū ḡiyō	Hū ḡiō
212. Thou wentest	Tū ḡiyō	Tū ḡiyō	Taū ḡiō
213. He went	Vi ḡiyō	Vi ḡiyō	Pellō ḡiō
214. We went	Amā ḡiyā	Amē ḡiyā	Hamē ḡiā

Khândésî (Khandesh).	Kup'bâû (Khandesh).	English.
Hamî mârê (âmê mâr)	Âmhû mârâ . . .	188. We beat (<i>Past Tense</i>).
Tumî mârê (tumê mâr)	Tumhi mârâ . . .	189. You beat (<i>Past Tense</i>).
Tê mârê (tyêê mâr)	Tyâsni mârâ . . .	190. They beat (<i>Past Tense</i>).
Maî mârît rah'nâ . . .	Mi mârâs . . .	191. I am beating.
Maî mârît rah'nâ (mi mâr-tâ-tâ) . . .	Mi mârât whatu . . .	192. I was beating.
(Mi mârêl sê) . . .	Mi mâr ^{la} whata . . .	193. I had beaten.
Maî mâr ^{sût} (mi mâr ^{wa}) . . .	Mi mârâwa . . .	194. I may beat.
Maî mâr ^{sût} (mi mâr ^{sû}) . . .	Mi mâr ^{sû} . . .	195. I shall beat.
Tû mârî (tû mâr ^{si}) . . .	Tû mârîs . . .	196. Thou wilt beat.
Tô mârî . . .	Tô mârîl . . .	197. He will beat.
Ham mârî (âm mârâw)	Âmhû mâr ^{sû} . . .	198. We shall beat.
Tum mârî (tum mâr ^{sû})	Tumhi mâr ^{sûl} . . .	199. You will beat.
Tê mârî (tyâ mâr ^{ti}) . . .	Tyâ mâr ^{til} . . .	200. They will beat.
Maî mâr ^{sût} (mi mâr ^{sê}) . . .	Mi mâr ^{wa} . . .	201. I should beat.
Ma-lâ mârê (mi mârê gyâ) . . .	Mâ-lê mârêl sê . . .	202. I am beaten.
(Mi mârê gyâ-tâ) . . .	Mâ-lê mârêl whata . . .	203. I was beaten.
Ma-lâ mârît (mi mâr ^{ti} jâsû) . . .	Mâ-lê mâr ^{tin} . . .	204. I shall be beaten.
Maî châl'nâ (mi jâus) . . .	Mi jâs . . .	205. I go.
Tû châl'nâ (tû jâs) . . .	Tû jâs . . .	206. Thou goest.
Tô châl'nâ (tô jâs) . . .	Tô jâs . . .	207. He goes.
Ham châl'nâ (âm jâtês)	Âmhû jâtas . . .	208. We go.
Tum châl'nâ (tum jâtês)	Tumhi jâtas . . .	209. You go.
Tê châl'nâ (tyâ jâtês)	Tyâ jâtas . . .	210. They go.
Maî gyâ . . .	Mi gâû . . .	211. I went.
Tû gyâ . . .	Tû gyâ . . .	212. Thou wentest.
Tô gyâ . . .	Tô gyâ . . .	213. He went.
Ham gyâ . . .	Âmhû gâû . . .	214. We went.

English.	Bhili (Mahlkantba).	Bhili (Edar).	Bāori (Labore).
215. You want . . .	Tamā gijyā . . .	Tamē gijyā . . .	Tamē giā . . .
216. They want . . .	Wā gijyā . . .	Wā gijyā . . .	Tō giā . . .
217. Go . . .	Jā, jāo . . .	Jā, jāo . . .	Jā . . .
218. Going . . .	Jātā . . .	Jātā . . .	Jato . . .
219. Gone . . .	Gijyū, gō . . .	Gijyū, gō . . .	Gaic, gio . . .
220. What is your name? . . .	Tamārū hū nām? . . .	Tamārū hū nām? . . .	Tārō nām hū sai? . . .
221. How old is this horse? . . .	Apā khōrā-nō kat'rā varah thāiyā hō? . . .	Apā khōrā-nō kat'rā varah thāiyā hō? . . .	Hā ghōrāni kit'li umar sai? . . .
222. How far is it from here to Kashmir? . . .	Iyō-hū Kāsmir kat'rū vōg'jū hōhō? . . .	Iyōhā Kāsmir kat'rū lōbūqā hōhō? . . .	Kashmir hā-thō kit'la giā sai? . . .
223. How many sons are there in your father's house? . . .	Tamārī ātā-nā khēr-mā kat'rā saiyā hū? . . .	Tamārā ātā-nā khēr-mā kat'rā saiyā hō? . . .	Tārā āgā-nō gharō kit'la dik'rā? . . .
224. I have walked a long way to-day. . . .	Āj khaṇō hēḍ'jyo hū . . .	Āj khaṇō hēḍ'jyo hū . . .	Āj hū vōg'la-thō āvō . . .
225. The son of my uncle is married to his sister. . . .	Mārā kākā-nō soro vi-nū bōnō pappelo hō. . . .	Mārā kākā-nō saiyō inl hā|| parāiyō hō. . . .	Mhārā kākā-nō dik'rō inhi baih'nio par'nāō. . . .
226. In the house is the sad- dle of the white horse. . . .	Thōjā khōrā-nū palōṇ khēr- mā hō. . . .	Thōjā khōrā-nū palōṇ khēr- mā hō. . . .	Dhaulā ghōrāni kāṭhi gharō papl. . . .
227. Put the saddle upon his back. . . .	Apā upar palōṇ daḍō . . .	Apā upar palōṇ daḍō . . .	Kāṭhi ghōrā-ni ḍhūā ūpar ghatti dō. . . .
228. I have beaten his son with many stripes. . . .	Apā-nā dik'rā-nū mō khaṇā kollā mā'jyā hō. . . .	Apā-nā dik'rā-nū mō khaṇā kollā mā'iyā hō. . . .	Inhā dik'rā-nū hū chhiṭāhō mārio. . . .
229. He is grazing cattle on the top of the hill. . . .	Pōlī magari upōr ṭōḍā sārō hō. . . .	Pōlī magari upōr ṭōḍā sārō hō. . . .	Pōlō manukhō pahār-ni choṭī ūpar ḍhōḍhā chārē. . . .
230. He is sitting on a horse under that tree. . . .	Pōlī rukhadā nāsa| khōrā- māthō bhēlō hō. . . .	Pōlā rpkhadā nāsa| khōrā- māthō bhēlō hō. . . .	Ghōrā-nō ūpar chāyho hōis ād'm| jhārā-nū hēṭh āhho. . . .
231. His brother is taller than his sister. . . .	I-ni bun kar'tō I-nō bhū ūso hō. . . .	I-ni bun kar'tō I-nō phāi ūso hō. . . .	Inhi baih'nē-thō inhō bhāi lāmbō sai. . . .
232. The price of that is two rupees and a half. . . .	I-ni kimēt aḍhī rupiyā (or rupōjyā) hō. . . .	I-ni kimēt aḍhī rupōjyā hō. . . .	Pōllā-nō mōl ḍhāi rupāiṣ sai . . .
233. My father lives in that small house. . . .	Mārō ātō pōlā nān'kā khēr- mā rō-hō. . . .	Mārō ātō pōlā nān'kā khēr- mā rō-hō. . . .	Mhārō āgō pōllā nan'rā ghar-mē rapō. . . .
234. Give this rupee to him. . . .	Ā rupiyō I-nō āl . . .	Ā rupiyō inō āl . . .	Hyoḥ rupāisō pōllā-nū dai-dō . . .
235. Take those rupees from him. . . .	Apā kanō rupiyā hō tō lai liyo. . . .	Apā kapō rupiyā hō tō lai liyo. . . .	Pōllā rupāiṣ pōllā-kan-thō jai lō. . . .
236. Beat him well and bind him with ropes. . . .	I-nō khub kuṭō nō rāḥḥ māḍō. . . .	Inō khūb kuṭō nō rāḥḥ māḍō . . .	Pōllā-nū māri māri bhāi- nakh. . . .
237. Draw water from the well. . . .	Kuwā-mē-hū pōpi kāḍho . . .	Kuwā-mē-hū pōpi kāḍho . . .	Kūā-māh-thō pāni kāḍhi-lā . . .
238. Walk before me . . .	May mōrē hēḍ . . .	May-mōri hēḍ . . .	Mō āgal āgal hind . . .
239. Whose boy comes be- hind you? . . .	Tamārī wōhō ki-nō saiyō āvō hō? . . .	Tamārī wōhō kinō saiyō āvō-hō? . . .	Tō kāṇō kinō dik'rō āvō? . . .
240. From whom did you buy that? . . .	Tamā ā ki-ni kanē-hū vesātū lētū hō? . . .	Tamā ā kinī kannē-hū vesātū? . . .	Pōllō kann kan-thō nōlō lāḍhō? . . .
241. From a shopkeeper of the village. . . .	Gom-nā wōpyā kanē-hū . . .	Gom-nā wōpyā-kanē-hū . . .	Gōv'rā-nā kāṇā-kannō-thō . . .

Khândēsi (Khandesh).	Kuq'baū (Khandesh).	English.
Tum gyā	Tumhi gyā	215. You went.
Tō gyā	Tyā gyā	216. They went.
Jā	Jā	217. Go.
Chāl'nā (jāe)	Jāisan	218. Going.
Gayā	Jāal	219. Gona.
Tu-na nāw kāy ?	Tu-na nāw kāy sē ?	220. What is your name ?
Hau ghōḍā kit'kī umar-nā sa ?	Hau ghōḍā kit'lā waris-nā sē ?	221. How old is this horse ?
Hau gāw...kit'kō dūr sa ?	Aḥūn Kāsmīr kit'nō dūr sē ?	222. How far is it from here to Kashmir ?
Tu-na bāp-na ghar-mā kit'ka pōra sa ?	Tu-nō bāp-nā ghar-mā kit'nā aṇḍōr sūtas ?	223. How many sons are there in your father's house ?
Māi āj dūr gayā	Mi āj bhā lāmb chālēl sē	224. I have walked a long way to-day.
Tēs-na bahin sagat kākā-na pōr-na lagin hōinā.	Ma-nā chul'tā-nā aṇḍōr-na lagin tyā-ni bahin-sī vhaḥl sē.	225. The son of my uncle is married to his sister.
Ghar-mā pāḍh'rā ghōḍās-nā jin sa.	Tyā ḍhav'yā ghōḍā-nā khōgīr ghar-mā sē.	226. In the house is the saddle of the white horse.
Ghōḍas-nā pāḍōr jin ṭhōw	Tyā-nā paḥh-war khōgīr ghāl	227. Put the saddle upon his back.
Māi tēs-nā pōr-nā khūp mār'nā.	Mi tyā-nā aṇḍōr-lō chābuk-wari bhū mārūl sē.	228. I have beaten his son with many stripes.
Tō bal'dā-war ḍhōra chārit rah'nā.	Tō bal'dā-nā māt'hā-war ḍhōrō chāras.	229. He is grazing cattle on the top of the hill.
Tō ghōḍā-war basū jhāḍ-khāl basi rah'nā.	Tyā jhāḍ-nā hōṭō tō ghōḍyā-war baḥhas.	230. He is sitting on a horse under that tree.
Tō-nā bhāi tē-nō bahin-sa ūch sa.	Tyā-nā bhāū tyā-nā bahin-thin bhā ūchchā sē.	231. His brother is taller than his sister.
Tō-nā kimat aḍich rupayā sa	Tyā-na mōl aḍich rupyā sē	232. The price of that is two rupees and a half.
Ma-nā bāp bhāk'lō ghar-mō rah'nā.	Ma-nā bāp tyā jahān ghar-mā rāhas.	233. My father lives in that small house.
Hau rupayā tās-lā dō	Hau rupyā tyā-lō dō	234. Give this rupee to him.
Tō-pāya tō rupayā lō	Tyā rupyā tyā-na-pāin lō	235. Take those rupees from him.
Tēs-lā khūp mār dor'ka-sī bānd.	Tyā-lō lai ṭhōk ān charhāṭ-wari bāndh.	236. Beat him well and bind him with ropes.
Vihir-may pāni kāḍh	Ehēr-mātun pāni kāḍh	237. Draw water from the well.
Ma-na mōrō chāl	Ma-nā mōrhō chāl	238. Walk before me.
Tu-nō pāṭi-māgō kōn yēt rah'nā sa ?	Kōn-nā aṇḍōr tu-nā māgō yēs ?	239. Whose boy comes behind you ?
Hō kōn-pāy-ikat lēnā sa ?	Tū tō kōn-pāin ikat lidha ?	240. From whom did you buy that ?
Gāw-mā dukūn'dār-pāya lēnā.	Tyā khōḍā-nā dukūn'dār-pāin	241. From a shopkeeper of the village.

BANJĀRĪ OR LABHĀNĪ AND BAHRUPIĀ.

BANJĀRĪ OR LABHĀNĪ.

The Banjārās are the well-known tribe of carriers who are found all over Western and Southern India. One of their principal sub-castes is known under the name of 'Labhānī,' and this name (or some related one) is often applied to the whole tribe. The two names appear each under many variations, such as Banjārī, Wanjūrī, Brinjūrī, Labhānī, Labānī, Labānkī, Labānā, Lamānī, Lambādī, and Lambānī. At the census of 1891, the number of Banjārās (under any of their names) recorded was as follows :—

Province or State.	Number recorded.
Ajmer-Merwara	102
Bengal and States	31
Berar	110,009
Bombay and States	137,295
Central Provinces and States	58,048
Coorg	156
Madras and States	98,087
Panjab and States	67,231
United Provinces and States	75,096
Quetta	1
Haidarabad	300,248
Baroda	759
Mysore	41,185
Kashmir	5,117
Rajputana	20,357
Central India	40,985
TOTAL	894,701

In many parts of India these people merely use the language of the population of the country in which they dwell, but in Berar, Bombay, the Central Provinces, the Panjab, the United Provinces, and Central India, they are reported to have a language of their own, the name of which varies according to the local name of the tribe. Although

widely spread over North-Western India, the Banjārās are strongest in the Deccan, where they are found in the greatest numbers, and where they retain much more of their primitive manners and customs than elsewhere. The name 'Banjārā' and its congeners is probably derived from the Sanskrit *Vāṇijyakāraḥ*, a merchant, through the Prakrit *Vāṇijjaāraō*, a trader.¹ The derivation of 'Labhānī' or 'Labānī,' etc., is obscure. It has been suggested that it means 'salt carrier' from the Sanskrit *lavanaḥ*, salt, because the tribe carried salt, but this explanation goes against several phonetic rules, and does not account for the forms of the word like 'Labhānī' or 'Lambānī.'

The tribe has been known in India for centuries. It appears to be a mixed race and to owe its origin and organization to the wars of the Delhi Emperors in Southern India, where they carried the commissariat of the armies. They are often said to be mentioned by name in Sanskrit literature so early as the 6th century A.D., but this is a mistake. The earliest certain dated reference² to them is believed to be in the *Tārīkh-e Khān-Jahān Lōdī* of Ni'āmatu'llāh, written about 1612 A.D., and referring to events of 1504 A.D. He says :—

'As scarcity was felt in his [the Sulṭān's] camp, in consequence of the non-arrival of the Banjārās, he despatched 'Azam Humāyūn for the purpose of bringing in supplies.'

That the tribe existed and practised the vocation of grain-carriers long before this is certain, and it is probable that the Sanskrit writer Daṇḍin (about 6th century A.D.) had them in his mind, though he did not distinctly mention them, when he wrote the oft-quoted passage above referred to.³

The Banjārās of the Deccan claim descent from the great Brahman and Rajput tribes of Northern India, and this is partly borne out by the fact that their language is certainly connected with that spoken at the present day in Western Rajputana.

The following are the more important accounts of the Banjārās.

AUTHORITIES—

- BRIGGS, Capt. J.,—*An account of the Origin, History and Manners of Banjaras. Transactions of the Literary Society of Bombay*, i (1819), pp. 61 and ff.
- BALFOUR, EDWARD,—*On the Migratory Tribes of Natives in Central India. Journal of Asiatic Society of Bengal*. Vol. xiii, Pt. I (1844), pp. 1 and ff. Account of *The Gohur, called by Europeans and Natives Banjari, or Lumbari*, pp. 2 and ff. *Gohur's Vocabulary* on pp. 17 and ff. ['Gōarō' is a common Labhānī word for 'man.']
- ELLIOT, (Sir) H. M.,—*Memoirs on the History, Folk-lore, and Distribution of the Races of the North-Western Provinces of India; being an amplified edition of the Supplemental Glossary of Indian Terms written [in 1844] by the late Sir H. M. E.* Edited, revised, and re-arranged by John Beames. London, 1869. Account of the Banjāra on pp. 52 and ff.
- Gazetteer for the Haidarābād Assigned Districts, commonly called Berār.*—Edited by A. C. Lyall, Commissioner of West Berār. Bombay, 1870. On pp. 195 and ff. *Sketch of the Banjārās of Berār* mainly by N. R. Cumberlege (see below).
- CUMBERLEGE, N. R.,—*Some account of the Banjarrah Olass* (see above). Bombay, 1882.
- SYED HOSSAIN BIGHAMI and C. WILMOTT,—*Historical and Descriptive Sketch of His Highness the Nizam's Dominions*. Bombay, 1883. Account of the Banjaras on pp. 337 and ff.
- IBBETSON, DENZIL CHARLES JELF,—*Outlines of Panjāb Ethnography, being Extracts from the Panjāb Census Report of 1881 treating of Religion, Language and Caste*. Calcutta, 1883. Account of the Banjārās, para. 547; of the Labānās, para. 548.

¹ The derivations from the Persian *ḥiranjār*, a rice-trader, though the analogy of this word may account for the form ('Brinjārā'), and from *ḥan-jārānā*, to burn the jungle, are untenable.

² Elliot, v, 100; Briggs' *Ferishtā*, i, 579. See also Yule and Burnell's *Hobson-Jobson*, s. v. 'Brinjarry' for other references.

³ The passage occurs in the fifth *ucchāḥwāsa* of the *Dafakumāra-charita*.

Gazetteer of Aurangabad.—Bombay, 1884.—Account of the Banjāras on pp. 291 and ff.

Gazetteer of the Bombay Presidency. Vol. xxi, Belgaum (1834).—Account of the Lamāns on pp. 124 and ff. Vol. xxii, Dhārwar (1884). Account of the Lavānas on pp. 121 and ff. Vol. xxiii, Bijāpur (1884). Account of the Lamāns on pp. 205 and ff.

CROOKE, W.,—*The Tribes and Castes of the North-Western Provinces and Oudh.*—Calcutta, 1896. Vol. i, pp. 149 and ff.

FAWCETT, F.,—*Songs sung by the Lambādīs.* *Indian Antiquary*, Vol. xxx (1901), pp. 547 and ff.

The following are the figures for the number of people estimated to speak the Ban-jārī language for the purposes of this Survey :—

Table showing the number of speakers of Banjārī as reported for this Survey.

Where spoken.	Number of speakers.
Berar—	
Amraoti	1,900
Akola	1,375
Buldana	7,500
Wun	23,000
Basim	28,850
	67,625
Bombay —	
Fanch Mahala	1,300
Thana	3,400
Nasik	1,000
Ahmednagar	400
Belgaum	2,000
Dharwar	5,500
Bijapur	6,124
	19,724
Central Provinces—	
Mandla	1,000
Seoni	1,100
Hoshangabad and Makrai	958
Nimar	5,150
Betul	280
Chhindwara	1,250
Wardha	700
Nagpur	350
Carried over	10,788
	87,349

Where spoken.		Number of speakers.
Brought forward		10,788
Chanda	600	87,319
Bhandara	180	
Malagbat	590	
Raipur	4,650	
Bilaspur	1,600	
Sarangarh	602	
Sambalpur	1,700	
Kanker	300	
		21,010
Panjab—		
Kapurthala	1,700	21,850
Kangra	110	
Hoshiarpur	975	
Lahore	6,908	
Gurdaspur	2,500	
Gujrat	7,110	
Sialkot	1,500	
Muzaffargarh	486	
United Provinces—		
Saharanpur	5,000	21,710
Muzaffarnagar	705	
Aligarh	2,600	
Farrukhabad	705	
Mainpuri	2,000	
Bijnor	2,600	
Khuli	7,500	
Bahraich	600	
		21,710
Central India—		
Gwalior	2,500	2,650
Indore	150	
Total		155,288

Separate figures for the Banjāri language were not systematically recorded for all provinces in the Census of 1891, and it is therefore impossible to compare census figures with those given above.

Banjāri falls into two main dialects—that of the Panjab and Gujarat, and that of elsewhere (of which we may take the Labhāñi of Berar as the standard). To these we may add the Labāñki of Muzaffargarh in the Panjab, which differs from that spoken in the rest of the province. The dialects of the Kakērs, or comb-makers, of Jhansi in the United Provinces, and of the Bahrūpiās of the Panjab have also, on examination, turned out to be the same as the Labhāñi of Berar. We therefore find the total number of speakers of Banjāri to be as follows :—

Labāñki of Muzaffargarh . . . . .	...	436
Labāñki of the rest of the Panjab	22,433	
Labāñi of Gujarat	1,300	
	<hr/>	23,733
Other Banjāri	131,419	
Kakeri	40	
Bahrūpiā of the Panjab	2,872	
	<hr/>	134,331
TOTAL, Speakers of Banjāri		<hr/> <hr/> 158,500

All these different dialects are ultimately to be referred to the language of Western Rajputana. The few speakers of Labāñki in Muzaffargarh employ ordinary Bikanēri, and my only reason for entering their language above is that it is not the vernacular of Muzaffargarh, which is Lahndā.

The Labāñki of the Panjab is most nearly connected with the Bāgrī spoken in Hissar and in the adjoining parts of Bikaner.

For the other Banjāri dialects, we must take the Labhāñi of Berar as the standard. It is in this locality that the tribe has most strongly preserved its racial characteristics, and employs the purest form of its speech. Elsewhere (except in the Panjab and Gujarat) the same dialect is spoken, but more and more corrupt as we go eastwards, westwards, or northwards from Berar. I have little information regarding the Banjāri of Hyderabad and the rest of Southern India, as the Linguistic Survey does not touch these tracts, but from what I have learnt concerning it, it appears to me that the dialect of Hyderabad closely resembles that of Berar, while that of Madras is more mixed with the surrounding Dravidian languages.

The Labhāñi of Berar possesses the characteristics of an old form of speech, which has been preserved unchanged for some centuries. It may be said to be based partly on Mārāvāri and partly on Northern Gujarāti, and gives one the idea of being derived from the original language from which these closely connected forms of speech have sprung in comparatively late times.

In the following pages, I shall first deal with the Labhāñi of Berar as the standard. I shall then describe the Lamāñi of the Bombay Deccan, next the Labhāñi of the Central Provinces, and then the Banjāri of the United Provinces. In connexion with this, I shall deal with the Kakēri of Jhansi. I shall next describe the Labāñki of the Panjab (devoting a few lines to that of Muzaffargarh), and then the Labāñi of Gujarat. Finally, I shall describe the Bahrūpiā of the Panjab, which properly belongs to the Berar dialect, but which is here placed on account of its geographical habitat.

It should be observed that nowhere, not even in Berar, is Banjāri a pure language. It is everywhere mixed, to a greater or less extent, with the vernacular of the country in which its speakers dwell. The amount of the mixture varies greatly, and is probably, in each case, much dependent on the personal equation of the speaker.

No specimens of Banjāri have been received from the Central India Agency. We may assume that the language is the same as that of the Central Provinces and of Berar.

LABHĀṆĪ OF BERAR.

The Labhāṇī or Waṇjāṇī of Berar is a rough kind of Western Rājasthānī much mixed with Gujarātī. It does not vary materially over the whole province, and two specimens will suffice. Its pronunciation is in the main that of Berar, not of Gujarat or Rajputana. For instance there is no change of *s* to *h* or of *chh* to *s*.

No one who is familiar with Gujarātī or Mārwaṇī will find any difficulty in reading it. I therefore give only a brief account of its grammatical peculiarities.

In pronunciation the cerebral *l* is common, as in *gōlā*, collected. There is a tendency to aspirate consonants, as in *mōḷhō*, for *mōtō*, great; *ēkhāḍi*, for *ēkāḍi*, a certain one; *chhumō* for *chumō*, kissed; *āghē* or *āgē*, before.

The vowel scale is indefinite. We find *i* changed to *a* in words like *dan*, for *dīn*, a day; *barājē*, he shines; and *u* changed to *a* in *sakhē* for *sukhē*, happy. A final *ē* is often weakened to *a*, as in *ohha* for *chhē*, he is; *na* or *nē*, to; *ra* or *rē*, the locative of *rō*, of. Similarly a final *ō* often becomes *ū*, as in *dēkhū* for *dēkhō*, seen; *rū* for *rō*, of. Initial *u* often becomes *wa*, as in *waḍhāl-panō* (for *uḍhāl-panō*), debauchery; *waḍā-dēnō* for *uḍā-dēnō*, he squandered.

The declension of nouns is very irregular. No doubt all strong nouns of *a* basis originally had their nominatives singular in *ō*, with an oblique form in *ā*. Thus, *ghōḍō*, a horse; oblique form *ghōḍā*. But the Labhānās in the course of their wanderings have also picked up the Hindōstānī idiom of making these nouns have their nominatives in *ā*, with an oblique form in *ē*. Thus, *ghōḍā*, a horse; oblique form *ghōḍē*. We meet the same word sometimes with one termination and sometimes with the other, and there is absolutely no rule on the subject. It is a matter of mere caprice. We even find both forms in the same sentence. Good examples are *ghanō āchhō kapḍā*, a very good robe; *mārō chhōrā*, my son; *mōḷhō chhōrō*, the elder son.

Many nouns, even those ending in consonants, have an oblique form in *ē*. Thus *bāpū*, a father; *bāpē-nē*, to a father: *dan*, a day; *danē-mē*, in (a few) days: *khēt*, a field; *khētē-mē*, in a field: *hāt*, a hand; *hātē-mē*, on (his) hand: *bhūk*, hunger; *bhūkē-ti*, by hunger, and many others. The plural of nouns in *ō* or *ā* ends in *ā* or *ē*. Thus *bēḷō*, a son, plural *bēḷā*; *bēḷā*, a son, plural *bēḷē*. Examples of the plural of feminine nouns are *bīr*, a woman, plural *bīrā*; *bēḷi*, a daughter, plural *bēḷiyā*. Other nouns form their plural as in Western Rājasthānī.

For the various cases we have the following postpositions.

For the agent, we have *nē*, often weakened to *na*, as in *ō-nē*, by him; *jē-na*, by whom. The use of the agent case is, however, rare. More usually the nominative is used, and governs transitive verbs just as if they were intransitives. Thus we have *mē māryō*, I struck; *ham mārē*, we struck. As an example of the agent case, we have *ō-nē mēlyō*, he sent. On the other hand we have *bāp kyō*, the father said.

For the dative-accusative we have the usual locatives of the genitive postpositions. Thus *nē*, often weakened to *na*, and *rē* (or *ra*). Thus *bāpē-nē*, to the father; *māḷi-na*, to a man; *dēḷ-rē*, to a country. We have also the form *nū*, sometimes pronounced *nō*, which was probably picked up in the Panjab. Thus *bāpē-nū* and *bāpē-nō*, to the father.

The suffix of the ablative is usually *tī* as in *waḍhāl-panē-tī*, by debauchery.

The suffix of the genitive is usually *rō*. Sometimes we meet the Gujarātī *nō*, as in *bēfī-nō*, of a daughter. *Rō* has its oblique masculine *rā*, its feminine *rē*, and its locative (agreeing with nouns in the locative and dative) *rē*, as in Mārwarī. It is sometimes pronounced *rū*. The whole series is, however, much confused. We find cases of *rā* being used for *rō*, and *vice versā*. *Rē* often becomes *ra*, and is once (*ō-rē māl-matā*, his property) used for *rō*. Examples are *bāpē-rō bēfō*, the son of the father; but *ō-rā* (not *ō-rō*) *pēt*, his belly; *ghōḍē-rō ghōḍir*, the saddle of the horse; *bak^rrā-ra* (for *bak^rrā-rō*) *pilā*, the young of a goat; *ō-rō* (for *ō-rā*) *gaḷā-ma*, on his neck; *jhāḍē-rē hēfē*, at the bottom of the tree.

The usual sign of the locative is *mē*, *ma*, or *mā*. Thus, *hātē-mē*, on the hand; *gaḷā-ma*, on the neck; *sudē-mā*, in one's right-mind.

The sense of gender is very capricious. Thus we have *sēwā* (feminine) *kidō* (masculine), service was done.

Adjectives follow the Mārwarī rules. They are put in the locative in *ē* to agree with a noun in that case.

Pronouns.—The pronouns of the first and second person make no distinction between the nominative and the agent cases. Both are the same. The following forms occur:—

Mē, *ma*, *may*, I; *mhārō*, *mārō*, my; *manē*, *mana*, *mārē*, *māra*, to me; *ham*, we; *hamārō*, our.

Tū, *tū*, thou; *tārō*, thy; *tanē*, *tana*, *tārē*, *tāra*, to thee; *tam*, *tamō* (this is a Gujarātī form), you; *tamārō*, your.

For Demonstrative pronouns (including the pronoun of the third person, we have *ū*, *ō*, he, that, they; *ō-nē*, by him (but *ū kyō*, he said); *ō-rō*, his; *ō-rē*, *ō-na*, to him; *ānu-rō* or *ānu-rō*, their.

Tō-nē, *tō-na*, him, to him; *tē*, they.

Ā or *ī*, this; *yē ghōḍē-nō*, of this horse.

Āpaṇ, we (including the person addressed); *āp^rṇē-nē*, to us; *āp^rṇō*, own.

Jō, *jakō*, who, what; *jē-na*, by whom; *kūṇ*, who? *kē-rō*, whose? *kāi*, what? *kaśō-rō*, of what? *kaśā-na*, for what, why? *kōi*, anyone; *ēā^trā*, this many; *kat^rrā*, how many (with pleonastic *k* of Rājasthānī, *kat^rrā-k*); *sē*, all, the whole.

Conjugation.—The present tense of the verb substantive closely follows colloquial Gujarātī. It is as follows:—

	Sing.	Plur.
1	<i>chhā</i> or <i>chha</i>	<i>chhā</i> or <i>chha</i>
2	<i>chhē</i> or <i>chha</i>	<i>chhō</i> or <i>chha</i>
3	<i>chhē</i> or <i>chha</i>	<i>chhē</i> or <i>chha</i>

It will be observed that, as in some forms of colloquial Gujarātī, *chha* may be used for all persons and both numbers.

The past is *vētō*. *Vētō* is sometimes written *whētō*, which shows that the word is only a by-form of the Gujarātī *hatō*. When used as an auxiliary it becomes simply *tō*, as in colloquial Gujarātī. Thus *mār^rtō-tō*, was striking. Indeed *vētō-tō*, itself (corresponding to the Hindōstānī *hōtā-thā*), is generally used to mean 'was.'

Wherever it occurs in the specimens or list, the masculine plural of *vētō* is *vētē*, not *vētā*, as it ought to be.

As for Finite verbs, the Infinitive, Present Participle, and Past Participle are as in Rājasthānī, *viz.*, *mārⁿō*, to strike; *mār^tō*, striking; *māryō*, struck. In the past participle, however, the *y* is often omitted, so that we also have *mārō*. So *dēkhū*, for *dēkhō*, seen, and others.

The simple present is conjugated much like the corresponding tense in Gujarātī and Rājasthānī. Thus—

I strike, etc.

	Sing.	Plur.
1	<i>mārū</i>	<i>mārā</i>
2	<i>mārē</i>	<i>mārō</i>
3	<i>mārē</i>	<i>mārō</i>

The present definite is also conjugated as in these languages, the auxiliary verb being added to the simple present, and not to the present participle. Thus *mārū-ohhū* or *mārū-ohha*, I am beating. Other examples are (often with the sense of a future) *marū-ohhū*, I die; *khāū-ohha*, we may eat; *hōū-ohha*, let us become.

The Imperfect is *mār^tō-tō*, was striking.

The Past tense is as usual, except that this tense in the case of transitive verbs agrees with the subject. Thus *mē māryō*, I struck; *ham mārē*, we struck.

The Perfect is *māryō-ohhū* or *māryō-ohhē*, I have struck. In the former case, the auxiliary verb agrees with the subject. So also in *pāp kidō-ohhū*, I have done sin.

The Pluperfect is *māryō-tō*, had struck. In *uḥhō-rī*, he got up, the *rī* is probably a contraction of *rahē*.

The Future is mainly based on the *h*-future of Mārwāpī. It has some peculiar forms. It is conjugated as follows :—

I shall strike, etc.

	Sing.	Plur.
1	<i>mārhiyū</i> or <i>mārhyū</i>	} The same as the singular.
2	<i>mārhiyū</i> or <i>mārhyū</i>	
3	<i>mārhiyē</i> or <i>mārhyē</i>	

In the specimens we find *ohha* added in *jāhyū-ohha*, I will go; *uḥhē-ohha*, I will arise; *āyī-ohha*, it will come. The exact meaning of these forms is doubtful. The *ohh* possibly really represents an *s*, so that we have here examples of an *s*-future, as in Gujarātī. Another form in the specimens is *kahēu*, I will say. This seems to be borrowed from Marāṭhī.

Irregular Past Participles are *khādō*, eaten; *kidō*, done; *dinō* or *dēnō*, given; *lābhō*, got; *kyō*, *khōvō*, or *khōhō*, said; *ryō*, remained; *gyō* or *gō*, gone. In *vēlā paḍ-gē*, want fell, *gē* seems to be used as a feminine instead of *gī*.

The conjunctive participle is formed by adding *an* to the root. Thus *māran*, having beaten. A sort of continuous conjunctive participle is formed by adding *tānī* (for *thānē*, having become, as we see from the Central Provinces specimens) to the root, as in *rē-tānī*, while remaining; *dē-tānī*, while giving.

Vocabulary.—The Rājasthānī idiom of employing *kō-nī*, at-all not, for the negative is very common.

The following unusual words occur in the specimen :—

ajī, or *wajī*, and
āṭ, a sound
bāṭī, bread
qhyā, with

kumēḍī, a bird
kēḷḍā, *kēḷḍū*, a calf
kwaṭrā (= *kuṭrā*), a dog
māṭī, a man

yāḍī, a mother.

[No. 1.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN I.

Ekē	māṭī-na	dī	bēṭā	vētē-tē.	Anu-mē	nānakyā
<i>A</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>becoming-icere.</i>	<i>Them-among</i>	<i>the-younger</i>
āp'nē	bāpē-nē	kyō,	'bāpū,	jō	manē āyi-chha,	ō māḷ-matā-rū
<i>his-own</i>	<i>father-to</i>	<i>said,</i>	<i>'father,</i>	<i>what</i>	<i>to-me will-come,</i>	<i>that the-property-of</i>
vētō	manē	dē-nāk.'	O-nō	ō-rē	mūḷ-matā	anu-mē vēt-dinō.
<i>share</i>	<i>to-me</i>	<i>give-away.'</i>	<i>Him-by</i>	<i>his</i>	<i>the-property</i>	<i>them-among was-divided.</i>
Wajī	nānakyā	ohhōrā	thōḍā	danē-mē	sē māḷ-matā	gōḷā kar-lidō,
<i>And the-younger</i>	<i>son</i>	<i>a-few</i>	<i>days-in</i>	<i>all</i>	<i>wealth</i>	<i>collected made,</i>
wajī	ghaṇ-mē	gyō.	Wajī	wattē	rē-tānī	wadḥāl-panē-tī sē
<i>and a-far-land-in</i>	<i>he-went.</i>	<i>And there</i>	<i>while-remaining</i>	<i>debauchery-by</i>	<i>all</i>	
pīsā	wadā-dēnō.	Janā	ō-nō	sē	pīsā	kharach kar-nākō,
<i>money</i>	<i>he-squandered.</i>	<i>When</i>	<i>him-by</i>	<i>all</i>	<i>money</i>	<i>expended was-made-entirely,</i>
junā	ō	dēs-ma	mōṭhō	kāl	paḍ-gō,	jē-na tō-nē vēḷā paḍ-gē;
<i>then that</i>	<i>country-in</i>	<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>by-which</i>	<i>him-to want fell;</i>
aji	ū	gyō,	aji	ō	dēs-rō	ēkhāḍī bhalē māṇas-jērē pagēḷī
<i>and he went,</i>	<i>and that</i>	<i>country-in-of</i>	<i>a</i>	<i>rich</i>	<i>man-near</i>	<i>sercant</i>
ryō.	Wajī	ō-nō	sūrī	charāy-nē	āp'nē	khētē-mē ō-na
<i>remained.</i>	<i>And him-by</i>	<i>swine</i>	<i>feeding-for</i>	<i>in-his-own</i>	<i>field-in</i>	<i>as-for-him</i>
mālyō.	Wajī	jakō	sūr	bhaskō	khāḍō,	ō bhaskā-tī ō-nē
<i>he-was-sent.</i>	<i>And what</i>	<i>the-swine</i>	<i>chaff</i>	<i>ate,</i>	<i>that</i>	<i>chaff-with him-to</i>
ō-rā	pēṭ	khushī-tī	bharā-jātō.	Ajī	ō-na	na-kōī dinō.
<i>his-own</i>	<i>belly</i>	<i>happiness-with</i>	<i>he-would-have-been-filled.</i>	<i>And</i>	<i>him-to</i>	<i>no-one gave.</i>

Janā ū sudō-mā āyō, janā ū kyō, 'mhārē bāpē-rē nōk'rē-mē-ti
When he sense-in came, then he said, 'my father-of servants-in-from
 katrā-k rōj-dār ād'mī-na pēt bhar aji man-maktō bāṭi mali-jāy,
how-many-verity hired men-to belly full and to-spare bread is-got,
 aji mē bhukē-ti marū-ohhū. Mē uṭhī-ohha, aji mārē bāpē-kanē
and I hunger-by dying-am. I will-arise, and in-my father-in-vicinity
 jāhyū-ohha, aji ō-na kahēn, "bāpū, mē Bhag*wānē-rē-par ān
will-go, and him-to I-will-say, "father, I God-of-on and
 tār-āga pāp kidō-chhū, waji aji-ti tārō bēṭō kahwānō mē
thee-before sin done-have, and to-day-from thy son to-be-called I
 āḡhō kō-nī. Tārō rōj-dār mān'sē-mē-ti manē ōk rōj-dār kar."'
good at-all-not(-am). Thy hired men-in-from me one hired make."'
 Aji ū uṭhō, aji ō-rē bāpē-sāmō āyō. Paṇ janā ū
And he arose, and him-of father-near can e. But when he
 ghaṇ-mē-hi vēṭō ō-rō bāp ō-na dēkhō; waji kiw āw-gī;
distance-in-even was his father him saw; and compassion came;
 waji dhātō; waji ō-rō gaḷā-ma paḍ-gō, aji ō-na ohhumō. Aji
and he-ran; and his neck-on he-fell, and him he-kissed. And
 chhōrā ō-na kahē, 'bāpū, Bhag*wānē-rē-par aji tār-āga mē pāp
the-son him-to says, 'father, God-of-on and thee-before I sin
 kidō-chhū, waji aji-ti tārō bēṭō kahwānō mē āchhō kō-nī.'
done-have, and to-day-from thy son to-be-called I good at-all-not(-am).'
 Paṇ bāp āp'ṇē nauk'rē-nē kyō, 'ghaṇō āchhō kap'dā māgā,
But the-father his-own servants-to said, 'very good robe bring,
 aji ō-na ō poh'rāw; aji ō-rē hātō-mē viṭhī ghāl, waji ō-rē
and him-to it put-on; and on-his hand-on a-ring put, and on-his
 pagū-mō jōḍā ghāl; waji ō laṭ kōḷḍā war-liyā aji ō-na kāṭ-nākh;
foot-on shoes put; and that fatted calf bring-here and it slaughter;
 waji ō-na khāū-ohha ān khush hōū-ohha; kaḷ'ki ā mārō ohhōrā
and it we-eat and happy become; because this my son
 mar-gō-thō, waji pbaran baoh-gō; ū gamā-gō-thō, waji lābhō.' Waji
dead-gone-was, and again escaped; he lost-gone-was, and was-got.' And
 tō chain karō lāg.
they rejoicing to-do began.

Aji ō-rē mōṭhō ohhōrō khētō-mē vēṭō-tō. Waji janā ū
And him-to the-elder son field-in becoming-was. And when he
 āyō waji gharī-tōḍē nik'li pūch-gō, janā nāoh-tamāsō ō-nē
came and the-house-to near arrived, then dancing-festival him-to
 āṭ-āyō. Waji ō-nē nauk'rē-mē-ti ēkē-na bulāyō,
sound-came. And him-by servants-in-from as-for-one he-was-called,
 waji ū-na puchhyō, 'i kaṣō-rō chha?' Waji ū ō-na kahē,
and as-for-him he-was-asked, 'this what-of is?' And he him-to says,

tārō bhāi āyō-ohha, waji tārō bāpē-nō laṭā kōldū-na kāṭō-ohha,
thy brother come-is, and thy father-by the-fatted calf-as-for it-slaughtered-is,
 kaḷ-ki ū hasī-khusī-sō tō-na maḷ-gō.' Waji ō-na rīsh āw-gō
because he safe-and-sound him-to has-been-met.' And him-to anger came
 waji gharē-mē jāy-nī. Kaḷ-ki ō-rē bāp bhār - āyō,
and the-house-in he-goes-not. Therefore him-to the-father outside came,
 aji ō-na sam^{*}jāyō. Waji ū ō-rē bāpē-nū watār dē-tānī
and him-to remonstrated. And he his father-to answer while-giving
 kahē, 'dēkh, mē ēāt^{*}rā waras tārō sōwā kidō, waji mē kōyē
says, 'see, I so-many years to-thee service did, and I at-any
 ghaṭ^{*}kā-r-upar tārō hukūm mōḍō - kō-nī, aji hī manē tū
time-of-on thy order disobeyed at-all-not, and yet to-me thou
 na-karhāi bak^{*}rā-ra pilā dinō kī mē mārō dōstō-rē barābar
not-ever a-goat-of young-one gavest that I my friends-in-of with
 ānand karū-ohha. Paṇ jē-na tārō māl-matā kach^{*}nī-nō warād-dinō,
rejoicing make. But by-whom thy property harlots-to was-squandered,
 ā tārō ohhōrō ātē barābar ō-rē karitā laṭ kēldū tu
this thy son on-coming with him-for for fatted calf thou
 kāṭō-ohha.' Waji ū ō-na kēhō, 'chhōrā, tū nēh^{*}mī mārē dhyā
slaughtered-hast.' And he him-to said, 'son, thou always to-me near
 ohhī, waji mārō jē-kōi ohha, tē sārō tārō chha. Waji āpaṇ ānand
art, and mine whatever is, that all thine is. And we rejoicing
 karū-ohha, aji sakhī hōū-ohha, i āp^{*}nē-nō āchhō chha, kaḷ-ki ā tarō
make, and happy become, this us-to good is, because this thy
 bhāi mar-gō-thō, waji pharī bach-gō; aji ū gamā-gō-thō, waji
brother dead-gone-was, and again escaped; and he lost-gone-was, and
 lābhō.
was-found.'

[No. 2.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀṆĪ OR WANJĀRĪ.

(BERAR.)

SPECIMEN II.

Bāp bēṭā-rō jhag^odō vē-gō. Bāpē-phērana bēṭā risān
A-father son-of quarrel occurred. The-father-with the-son being-angry
 chalō-gō. Yāḍī manāi, ' bēṭō, hōṭō pharī ā-jō.' Yāḍī-rō
went-away. The-mother remonstrated, ' son, back again come.' The-mother-to
 kō-nī mānō. Bēṭō risāyō-tisāyō ḍag^orō-chālō. Wan-wāsē-nē
at-all-not he-heeded. The-son being-very-angry went-forward. A-foreign-land-to
 ḍag^orō-chālō. Janā jarā-sēkō āg chālō-gō, janā jam^onī bājū
he-went-forward. When a-little-distance ahead he-went, then right side
 mōr^odā ṭōkē, ān ḍāī bājū sāli bōli. Ag dēkhū tō
a-peacock screams, and left side a-jackal howled. In-front he-saw verily
 ēk wāṭ chhō minā-rī sukhē-rī vēṭī-tī. Dus^oriyē wāṭ tinē
one road six months-of happiness-of being-was. Another road three
 minā-rī dukhē-rī vēṭī-tī. Bēṭō sukhē-rī wāṭ chhōḍ
months-of sorrow-of being-was. The-son happiness-of road abandoning
 dukhē-rī wāṭ gyō. Ag dēkhū tō wāgh^odā sutōrō vērō-chha
sorrow-of road went. Ahead he-saw indeed a-tiger asleep lying-is.
 Ō uṭhō kyō kī, ' bēṭā, kimē-rē chālō ? ' Bēṭō kyō kī,
He arose said that, ' son, where-to do-you-go ? ' The-son said that,
 ' wan^owās-na jāū-chhū.' Wāgh^odō kyō kī, ' wan^owās-nō kim
' a-foreign-land-to going-I-am.' The-tiger said that, ' foreign-land-to why
 jāw-chhī ? dī-dī hāt atta dēkhā.
going-art-thou ? two-two (i.e. one or two each) hands (i.e. feats) here show.
 Pahili-rē chōṭ tū-hī kar, rē bēṭā.' Ō kyō kī, ' pahili-rē
At-the-first blow thou-veryly act, O son.' He said that, ' at-the-first
 chōṭ tū-hī kar, māmā.' Ākbērī-rī wāt bēṭā chōṭ kidō,
blow thou-veryly act, O-maternal-uncle.' End-of affair the-son blow made,
 paṇ chhaḷ-gī. Uṭhō-rī wāgh^odā pak^odārē lidō, ān ū-nā māri-nākhō.
but missed. Uprose the-tiger seized took, and him killed.

FREE TRANSLATION OF THE FOREGOING.

A quarrel took place between a father and a son ; and the latter got angry with the former, and set out on a journey. The mother remonstrated, saying, ' child, return back ; ' he did not heed his mother, but being angry and indifferent went forth ; and set

out for a distant country. When he went a little distance ahead, he heard a peacock scream on his right, and a jackal howl on the left.¹ He then looked before him; and saw one road of six months resulting in happiness; the other of three months resulting in grief. The son left the happy one and took the other full of misery. No sooner did he throw a glance ahead than he saw a tiger lying down asleep. He got up and said, 'child, where are you going?' The boy said, 'I am going to a distant country.' The tiger said 'what do you go for to a distant country? Show me your skill in fighting once or twice here. Child, begin you with the first stroke.' The boy said, 'no nunkey, you begin with the first stroke.' At last the boy gave the first cut, but missed, and the tiger sprang up, seized him, and killed him.

¹ These are unlucky omens.

[No. 3.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀṆĪ OR WANJARI.

(BEAR.)

SPECIMEN III.

TWO LABHĀṆĪ SONGS.

I.

Sāchō Sēwābhāyā.

True Sēwābhāyā.

Tā-rē kāchē kachan-ṛī kāyā.

Him-to crystal gold-of body.

Sēwābhāyā vē-gō.

Sēwābhāyā having-been-is-gone.

Sūkā-nē gādī dē-gō.

Sūkā-to throne having-given-he-went.

Jētā-nē parasan vē-go.

Jētā-to pleased having-been-he-went.

Bhāyā dōlat jōḍō.

Sēwābhāyā wealth accumulated.

Tā-rē Tuḷārām chha ghōḍō.

Him-to Tuḷārām is horse.

Dachchhā dōlat bhāri.

Prosperity wealth great.

Nāgārō āb'dāgīri.

Drums umbrellas.

Mēh'madyā gāvē dhāḍī.

Mēh'madyā sings the-bard.

Jē-na ān dhan dēṇō bhāri.

Whom-to food wealth is-to-be-given much.

II.

Bāgh-bagīchyā dharamē-ri bāwḍī,
Grove(-and)-garden virtue-of a-well,

Jattē barājē purō Rām.

Where shines the-great Rām.

Rām tō-nē āchhō kariyō nyāhāl. (1)

Rām thee-to good may-make prosperity. (1)

Sattatē-rī Sitā, pattē-rō Lachh^hmaṇā,
Chastity-of Sītā, faithfulness-of Lakshmaṇ,
 Hanumān jōdhā tārē sāt.
Hanumān warrior of-thee with.

Rām tō-nē āchhō kariyō nyāhāl. (2)
Rām thee-to good may-make prosperity. (2)

Nahī-tō dhōki dōri dōri Dārakā.
Not-verity pilgrimage twice twice (to-)Dwārakā.

Haradē-mē warasō Bhagawān.
The-heart-in dwells God.

Bālā-jī-nī Dārakā, Kisin-jī-nī Dārakā.
Bālā-jī-of Dwārakā, Kṛishṇ-jī-of Dwārakā.

Rām tō-nē āchhō kariyō nyāhāl. (3)
Rām thee-to good may-make prosperity. (3)

Dharamitō Bābā Bālā-jī sādār,
Dharamitō Bābā Bālā-jī-of devotee,

Bhar bhar pasī dē-ohha dān.
Full full handfuls giving-is gifts.

Rām tō-nē āchhō kariyō nyāhāl. (4)
Rām thee-to good may-make prosperity. (4)

FREE TRANSLATION OF THE FOREGOING.

I.

(*A poem in honour of Sēwābhāyā, a Labhāyā hero.*)

There was Sēwābhāyā. His body was brilliant as silver and gold.
 Sēwābhāyā is dead and gone. He left his throne to Sūkā, and gave Jētā his blessing.

Great wealth had Sēwābhāyā amassed. He had the horse Tuḷārām.

Worldly wealth had he in plenty. He had drums and umbrellas as tokens of his royalty.

Mēhmadyā the Bard sings this song. To him it is every one's duty to give many presents of food and money.

II.

(In praise of Dharmitō Bābā, who planted a grove and built a masonry well.)

(1) There is a grove and a garden, and a well built as an act of charity, where shines the great Rām himself in all his glory (and grants all the wishes of the donor). May Rām endow thee with good prosperity.

(2) Sitā the chaste, Lakshman the faithful, Hanumān the mighty warrior, are all with thee. May Rām endow thee with good prosperity.

(3) It is useless to make two pilgrimages to Dwārakā, for it is in thy heart that God dwells. There, too, is the Dwārakā of Bālājī,¹ the Dwārakā of Kṛishṇa. May Rām endow thee with good prosperity.

(4) Dharmitō Bābā, the devotee of Bālājī, gives gifts in full handfuls. May Rām endow thee with good prosperity.

¹ Bālājī is the name given to the infant Kṛishṇa. Dwārakā is, I need hardly say, sacred to Kṛishṇa.

LAMĀNĪ OF NASIK.

The Labhānī or, as it is locally called, Lamānī of Nasik differs in no way from that of Berar. As a specimen, it will be sufficient to give an extract from a popular poem. The specimen gives a good example of the very peculiar vocabulary of the tribe. I am not certain that all the words have been correctly translated. They are not found in any dictionary, and I give the meanings as they have been reported to me.

[No. 4.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMĀNĪ.

(DISTRICT NASIK.)

Ohhān	tō	tōḍ,	ṭāḍō	lādē-dō,	rē Isarā.
<i>Camp</i>	<i>verily</i>	<i>having-broken,</i>	<i>bullock-herd</i>	<i>load,</i>	<i>O Isarā.</i>
Ohhān	tō	tōḍ,	ṭāḍō	lādē-dō	lādē-dō ra. (1)
<i>Camp</i>	<i>verily</i>	<i>having-broken,</i>	<i>bullock-herd</i>	<i>load</i>	<i>load O. (1)</i>
Ohōḍō	sō	dēkhan,	ṭāḍō	ḍhāl-dō,	rē Isarā.
<i>The-plain</i>	<i>that</i>	<i>having-seen,</i>	<i>the-bullock-herd</i>	<i>let-loose,</i>	<i>O Isarā.</i>
Ohōḍō ¹	sō	dēkhan,	ṭāḍō	ḍhāl-dō,	ḍhāl-dō ra. (2)
<i>The-plain</i>	<i>that</i>	<i>having-seen,</i>	<i>the-bullock-herd</i>	<i>let-loose,</i>	<i>let-loose O. (2)</i>
Aḍā-mōḍā-rō	pālā	māḍē-dō,	rē Isarā.	(3)	
<i>Rooms-of</i>	<i>bags</i>	<i>arrange,</i>	<i>O Isarā.</i>	(3)	
Lāl	charuñjā	pāl	māḍē-dō,	rē Isarā.	(4)
<i>Red</i>	<i>stretching-with-strings</i>	<i>tent</i>	<i>arrange,</i>	<i>O Isarā.</i>	(4)
Ṭāṭ	palāṇ	pāni-mā	nākhē-dō,	rē Isarā.	(5)
<i>Saddle-cloth</i>	<i>saddle</i>	<i>water-in</i>	<i>put,</i>	<i>O Isarā.</i>	(5)
Bāpē	bēṭā-rō	jhagaḍō	māohiō,	rē Isarā.	(6)
<i>Father</i>	<i>son-of</i>	<i>quarrel</i>	<i>arose,</i>	<i>O Isarā.</i>	(6)
Ābkē-rō	pērhō,	bēṭā,	jāyē-dō,	rē Isarā.	(7)
<i>This-of</i>	<i>year,</i>	<i>son,</i>	<i>go-let,</i>	<i>O Isarā.</i>	(7)
Ṭāṭ	palāṇ	pāni-mī-tī	kāḍhē-lō,	rē Isarā.	(8)
<i>Saddle-cloth</i>	<i>saddle</i>	<i>water-in-from</i>	<i>out-take,</i>	<i>O Isarā.</i>	(8)
Ghiyē	gaḷē-na	ghōḍā	mēlē-dō,	rē Isarā.	(9)
<i>Ghee</i>	<i>molasses-for</i>	<i>horses</i>	<i>send,</i>	<i>O Isarā.</i>	(9)
Ohāwaḷ	bharē-na	khāḍū	mēlē-dō,	rē Isarā.	(10)
<i>Rice</i>	<i>filting-for</i>	<i>bullock</i>	<i>send,</i>	<i>O Isarā.</i>	(10)
Ḍāhī-sāṇē-nē	bhēḷa	karē-lō,	rē Isarā.	(11)	
<i>Wise-men-of</i>	<i>collection</i>	<i>make,</i>	<i>O Isarā.</i>	(11)	

¹ Each line is repeated exactly after the model of the first two. I shall not write the repetition again.

- Dāhī-sānī-na bhēla karē-lō, rē Isarā. (12)
Wise-women-of collection make, O Isarā. (12)
- Āb ghiyē galē-rē ghōdā āwa-gē, rē Isarā. (13)
Now ghee molasses-of horses are-come, O Isarā. (13)
- Chāwaḷ bharē-na khādū āvē-gō, rē Isarā. (14)
Rice filling-for bullock is-come, O Isarā. (14)
- Bir balāyan-na nāwaṇ mēlē-dō, rē Isarā. (15)
Women calling-for a-barber send, O Isarā. (15)
- Sāyiyē-thāwar sādī tāṇē-lō, rē Isarā. (16)
On-Saturday the-veil stretch, O Isarā. (16)
- Pāch ghaḍawā-rē ghōṭā - ghōḷē-lō, rē Isarā. (17)
Five jars-of bhāng-sherbet compound, O Isarā. (17)
- Pāch lōṭu-rē garu-rō mēlē-dō, rē Isarā. (18)
Five pots-of the-priest-of send, O Isarā. (18)
- Dāhē-sāṇē-rō wachan māṅgē-lō, rē Isarā. (19)
Wise-men-of blessing ask, O Isarā. (19)
- Āchhē jagatērō maḷawō jīmādō, rē Isarā. (20)
Well make-arrangements the-guests feed, O Isarā. (20)

FREE TRANSLATION OF THE FOREGOING.

(The song deals with the adventures of the Labhānā hero Isarā. In the first verses he is addressed by his father.)

(1) 'O Isarā, break our camp and load our pack-bullocks. Look out for a wide plain, and there let the cattle loose. Make a room of the grain-bags and over them stretch a red cloth so as to form a tent. (5) Put the bullock harness into water to clean it.' (Isarā demands to be married at once, but his father at first refuses.)

A quarrel arose between the father and the son. 'My son, let this year pass. In the meantime take the bullock harness out of water.'

(Isarā insists, and at length the father consents to an immediate marriage. In the following lines the marriage procedure is referred to.)

'Send for horses loaded with ghee and molasses, (10) and for bullocks laden with rice. Call a meeting of wise men and wise women (and take their advice). Here come the horses laden with ghee and molasses, and the bullocks laden with rice. (15) Send a barber to invite the women, and on Saturday have the veil stretched out.¹ Make five jarfuls of *bhāng-sherbet*, and offer five pots full to the family priest. Invoke blessings from the wise men, (2) and make good arrangements for giving the guests a dinner.'

(The rest of the poem, which is a long one, has not been recorded. It describes Isarā's marriage, and the heroic feats performed by him and by his bride. Isarā's best friend had become his foe on account of the marriage, having become himself enamoured of the bride. It was with him that the struggle took place, which resulted in Isarā's complete victory.)

¹ Invitations to a wedding are carried by a barber. Just before the marriage ceremony proper, four men hold a *sārī*, or veil, stretched out like a canopy, over the heads of the bride and bridegroom.

LAMAṆĪ OF BELGAUM.

It will suffice to give one more specimen of the Lamāṇī of the Bombay Decan, a short extract from a version of the Parable of the Prodigal Son which comes from Belgaum. An example is, indeed, hardly necessary, for it will be seen that the dialect is the same as that of Berar. The only small point of difference is that in words like *ra*, to, the final *a* is sometimes dropped so that we get simply *r*. Thus, *māṭī-r*, for *māṭī-ra*, to a man.

[No. 5.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAMAṆĪ.

(DISTRICT BELGAUM.)

Ēkē	māṭī-r	dī	bēṭā	vētē-tē.	Ōnō-r-māyī	nān [*] kyā	bēṭā
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-of-in</i>	<i>the-younger</i>	<i>son</i>
bāpē-na	kyō,	‘bāp,	tārō	mālē-māy-tī	manṇa	āy-rō	vētō
<i>the-father-to</i>	<i>said,</i>	<i>‘father,</i>	<i>thy</i>	<i>property-in-from</i>	<i>to-me</i>	<i>coming-of</i>	<i>share</i>
manṇa	dē.’	Bāpū	ōnō-r-māyī	ō-rō	mālē	pāḍ-dinō-ohhē.	Nān [*] kyā
<i>to-me</i>	<i>give.’</i>	<i>The-father</i>	<i>them-of-in</i>	<i>him-of</i>	<i>property</i>	<i>divided.</i>	<i>The-younger</i>
bēṭā	ō-rō	vētō	lēna	ghaṇ-mā	malkē-na	jana	ghaṇ
<i>son</i>	<i>him-of</i>	<i>share</i>	<i>having-taken</i>	<i>far-in</i>	<i>country-to</i>	<i>having-gone</i>	<i>many</i>
dāḍ	kō-nī	hōyē-tō.	Atarājya-mā	ū	anāḍī	vēna	ō-rō
<i>days</i>	<i>any-not</i>	<i>were.</i>	<i>The-meantime-in</i>	<i>he</i>	<i>riotous</i>	<i>having-become</i>	<i>him-of</i>
mālē	śē	gamā-lidō.	Ū	yū	kidō,	jērē	paohya
<i>property</i>	<i>all</i>	<i>squandered.</i>	<i>He</i>	<i>thus</i>	<i>did,</i>	<i>then</i>	<i>afterwards</i>
malkē-mā	mōṭō	kāl	paḍana	oṇna .	garibi	āw-gi.	ō
<i>country-in</i>	<i>great</i>	<i>famine</i>	<i>having-fallen</i>	<i>to-him</i>	<i>poverty</i>	<i>came.</i>	

LABHĀNĪ OF THE CENTRAL PROVINCES.

The Labhānī of the Central Provinces differs only from that of Berar in being more corrupt. It is everywhere mixed with the local vernacular of the tract where the speakers are found, but its basis, as in Berar, is the language of West Rajputana and North Gujarat.

I give three specimens of it, one from the centre of the Provinces, one from the west, and one from the east.

LABHĀNĪ OF MANDLA.

The following version of the Parable of the Prodigal Son comes from Mandla, and is a good example of the Labhānī current in the Central Provinces. Everywhere in these Provinces it is based on the same dialect as that which we found in Berar, but it is always much corrupted by being strongly mixed with the local dialect of the place. I have selected the Mandla version because it is fairly central, and because it has been very carefully prepared. Here it will be seen that the language is mixed with the Eastern Hindī of that district. Indeed, the Eastern Hindī element often predominates to the total exclusion of the Labhānī forms. For instance, in the very first line we have the Eastern Hindī genitive termination *kēr*, instead of the true Labhānī *rō* or *nō*.

The Labhānī element itself is a good deal altered. We find the letter *r* by itself used to indicate the genitive case, instead of *rō*, and this *r* is even added to words which are already in the genitive as in *tārō-r*, thy, and even *tari-r bhāō*, thy brother. This *r* is even added to the adverb *ōtē*, there, so that we have *ōtē-r*, of there, used to mean 'of him.'

For the locative postposition we have *thānē* or *thānē*, as in *galō-thānē*, on the neck. *Thānē* is literally the Gujarātī *thānē*, having been, and it, as well as the cognate form *chhānē* or *chhānē*, formed from the verb *chhō*, he is, is used to make conjunctive participles, as in *uḥ-chhānē*, having arisen; *dēkh-thānē*, having seen; *daur-thānē*, having run. So in Berar we had *dē-tānē* (for *dē-thānē*), on giving.

The verb substantive is conjugated as follows :—

Present.

	Sing.	Plur.
1	<i>chhā</i>	<i>chhā</i>
2	<i>chhāi, chhō</i>	<i>chhā, chhō</i>
3	<i>chhāi, chhō</i>	<i>chhāi, chhō</i>

The plural is often used for the singular. Thus, *ham chhā*, I am.

The following very peculiar forms are given in a list received from Mandla. I have met them nowhere else, and hence have been unable to check them.

	Sing.	Plur.
1	<i>chhukan</i>	<i>chhuk^aran</i>
2	.....	<i>chhuk^aran</i>
3	.....	<i>chhuk^aran</i>

The word for 'was,' 'were' is *achhō* or *chhō*. The Eastern Hindī *rahē* is also common.

Chhō is added to almost any verbal form without affecting the meaning. Thus, beside present definites like *marī-chhō*, I am dying, and imperfects like *khāt-chhō*, they

were eating, we have it added to the simple past, as in *kahō-chhē*, he said; *gaya-chhē*, he went; *kāṭ-ohhē*, he spent (time); so we have in the future *javā-chhē*, we (I) will go; *kahwā-chhē*, we (I) will say. In fact the future is almost the same as the present definite, *mār-chhū*, I will strike; *mār-ohhō*, you will strike; and so on, besides *mārū-ohhē*; *mārō-chhē*, and other forms.

Again *ohhē* is added to the Imperative in *kar-chhē*, make (me as one of thy servants); and even to a verbal noun as in *rahanwārē-ohhē madhē*, amongst the inhabitants. In *bhāran-chhē*, he wished to fill, the words appear to mean literally 'he was for filling.'

As already said, the conjunctive participle is formed by adding *chhānē*, *thānē* or *thānē*. We have also the Eastern Hindī suffix *ke*, and a parallel form, *kō*, in *nīkāl-kō*, having taken out.

In one instance *kahō*, he said, is contracted to *kōh*.

Note the Rajasthānī method of forming casual verbs by adding *ṛ*, as in *raḥhāṛō*, kept.

[No. 6.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHANI OR BANJARI.

(DISTRICT MANDLA.)

Kōi ad^{mī}-kēr dī chhōrā achchhē. Un-mē-sē nān^{kiyā}
A-certain man-of two sons were. Them-in-from the-younger
 bāp-sē kahō-chhē 'ai bāū, dhan-madhē jō-jō hamār bāṭō
the-father-to said, 'O father, the-wealth-in whatever my share
 haū sō hamē dēnē.' Tab ū ap^{nō} dhan bāṭ dīnō.
will-be that to-me (is-)to-be-given.' Then he his-own wealth dividing gave.
 Thōṛō din gaya-chhē ki nān^{kiyā} ohhōrā sārī kuchh sakalē-kēr
A-few days passed that the-younger son all whatever collected-having
 dūr muluk ḍagar-gayō, aur oṭē bad^{māsī}-mē din kāṭ-chhē ap^{nō}
a-far country went, and there riotous-conduct-in days spent his-own
 dhan khō-dīnō. Jab ū suganī kharch-kar-nākō tab us mulk-mō
wealth squandered. When he all had-expended then that country-in
 khūb kāl paṛō, aur ū khūb garīb hō-gaō; aur ū ū mulk-kē
great famine fell, and he very poor became; and he that country-of
 rahan^{wārē}-chhē madhē ēk-kē yahā rah^{wā}-chhē. Jō ō-nē ap^{nō}
inhabitants among one-of near remained. Who him his-own
 khēt-mē sūr charāy-lē mēlō-chhē. Aur ū un chhīmiyō-sē jōn
field-in swine grazing-for sent. And he those husks-with which
 sūr khāt-chhē āpan pēṭ bhāran-chhē. Kōi kō-nī dēwō-
swine eating-were his-own belly for-filling-was. Anybody at-all-not giving-
 rahē. Tab u-nē khabar bhāī, aur ū kahō, 'hamār bāp-kē
was. Then him-to senses came, and he said, 'my father-to
 kat^{rā}-k bhūtiyō-kē khānā-sē wār^{sik} bāṭī hē-gī, aur ham bhūkhō
how-many labourers-of eating-than more bread became, and I of-hunger
 marī-chhē. Ham uṭh-chhānē jawā-chhē bāp ḍāhar, aur ō-nē
dying-am. I arising will-go father near, and him-to
 kah^{wā}-chhā, "hē bāū, ham-nē Bādāl-kē ul^{tā} aur āp-kē mun-ḍhāngē
I-will-say, "O father, me-by Heaven-of against and your in-presence
 pāp kīdō-chhē; aur ham tār ohhōrā kahān lāyak kō-nī ohhā,
sin done-was; and I thy son to-be-called fit at-all-not are(i.e., am),
 tār nōkar-kē ēk-kē barābar rakhār." Ū uṭh-thānī ap^{nō} bāpō
thy servants-of one-of equal keep (me)." He arisen-having his-own father
 ḍhāī ḍag^{rō}. Par ū alagī dūr rahō ō-rō bāū ū-ūpar dēkh-thānē
near went. But he yet far was his father him-upon seeing

dayā rakhārō, daur-thānī galō-thānī lapat-kē chūmō.
compassion did, run-having neck-on having-stuck kissed(him)
 Chhōrā ō-nō kōh, 'hē bāū, Swarg-kē biruddh aur tumhār mun-
The-son him-to said, 'O father, Heaven-of against and your in-
 dhāngē pāp kīdī-chhā. Ab ham tār lar'kā kahān lāyak kō-nī
presence sin done-was. Now I thy son to-be-called fit at-all-not
 chhā.' Par bāū ap'nō chākar-nē kōh, 'achhō-mē achhō
am.' But the-father his-own servants-to said, 'good-among good
 kap'rā nikāl-kō ō-nō pah'rā-dō; ōtē-r hāthē ūṭī aur
robe having-taken-out him-on put; there-of in-hand a-ring and
 pagē-mē pan'hī pah'rā-dō; aur tājā baṭī kar-chhē, aur ham khavē
feet-in shoes put; and ready bread make, and we may-eat
 aur khuśyālī karē. I hamār chhōr mar-gaō, aur phiran
and merriment may-make. This my son was-dead, and again
 jī-āyō; khō-gaō, phiran mil-gaō.' Tab ōū khuśyālī karan
to-life-came; was-lost, again is-found.' Then they merriment to-do
 lāgō.
 began.

Ō-nō mōṭō chhōrā khēt-mē rahō. Jab ū ātō-rahō gharē dhāī
His elder son field-in was. When he coming-was house near
 pahuchō-gaō, tab gājū-bājū aur nāchā-kē ō-r āwāj sam'rō, aur
reached, then music and dancing-of that-of sound he-heard, and
 ū ap'nō chākar-madhē ēk-lā bulā-kē pūchhō-chhē, 'I kaiī
he his-own servants-among one-to called-having asked, 'This what
 chhē?' Ū ō-nē kahō, 'tārō bhāī āī-chhē; aur tumhār bāū
is?' He him-to said, 'thy brother come-is; and your father
 barā bhōjan banāyē-chhē; ē-rē-wāstē kī i chhōrā achchhō rahai.'
great feast prepared-has; this-of-for that this son well is.'
 Par ū ris kīdō aur andar jānō kinō na chāhō. Ē-r-wāstē
But he anger did and in going to-do not wished. This-of-for
 ō-rō bāū manānō lagō. Ō-rī bāū-sē jabāb dīnā, 'dēkh,
his father to-remonstrate began. His father-to answer (he)-gav, 'see,
 it'nā baras tāri sēwā kar'tē-hō, aur tārō hukum kadhī nanī
so-many years thy service doing-(I)am, and thy order ever not
 tārō, aur āp mannē kō-nō dīnō, bak'rā na dīnō,
(I)-disregarded, and you to-me anything-not gave, a-goat not gave,
 kī ham ap'nē dōs'dārō sāthē-r-māhē khuśī rahē-tē; i tārō-r
that I my-own friends with merry might-be; this thy
 chhōrā kas'bī-r sāthō-r rahō-kē tārō dhanō khān-nakhā, jānā ū
son (who) harlots-of with-of living thy wealth devoured, when he
 āyō tabhī ō-r-wāstē barō khānō banāyē-chhē.' Bāp ō-nē
came then-even him-of-for a-great feast prepared-is.' The-father him-to

kahō, 'hē chhōrā, tū sārō din hamār saṅg banō rahiyō; jō
said, 'O son, thou all day of-me with at-ease hast-lived; what
 hamār chhē, sō tārō .ohhē; khuṣī-karū-kar rahiyā, kī ī
mine is, that thine is; merry-making let-us-live, for this
 tarī-r bhāi mar-gaō, aur phir jī-āyō; khō-gaō, phiran
thy brother was-dead, and again to-life-came; was-lost, again
 mil-gaō.'
is-found.'

LABĀNĪ OF HOSHANGABAD.

In Hoshangabad, in the west of the Central Provinces, the Labhānī is corrupt like that of Mandla, but not so corrupt. On the other hand, many of the corruptions of the Labhānī of this district clearly come from the Punjab. This is specially evident in the frequent use of *dā* (*dē*, *dī*) as the suffix of the genitive, and of *nū* as the suffix of the dative. The basis is, however, the same as that of the Labhānī of Berar, *viz.*, the language of Western Rajputana and Gujarat.

The following points may be noted. There is the usual *rō* suffix of the genitive, as in *lōriyā-rī mā*, the mother of the children; *kuṛmī-rā ghar*, in a Kurmī's house; *u-raī bōlī*, by her (*i.e.*, she) said.

We have the Panjābī *dā* series in *bām'nā-dī* (for *-dē*) *ghar*, in the house of a Brāhman; *kē-dā bānā*, the arrows of some; *putā-dī-ōrat*, the wife of the son; *u-dā*, to him, for her; *u-dyā byāw*, her marriage.

The Gujarātī-Panjābī *nō* series is also common, as in *putā-nī ōrat*, the wife of the son; *putā-nī*, *puttā-nī*, to the son (or sons); *u-nē putā-nē*, to her son; *puttā-nī chatā-gyā*, by the six sons it was gone, the six sons went away; *jē-nī*, by whom; *khānā-nū*, for eating; *dharī-nū*, having carried. Note that the *n* of the suffix is often cerebralized.

Note how the word *yāḍī*, mother, here appears under the form *yānī*, in the meaning of 'female.'

Note also the use of *vē* (*i.e.* *whē*) for 'was.'

[No. 7.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ.

(DISTRICT HOSHANGABAD.)

Ēk	rājā	rah-vē.	U-dē	sat	laṛkē	rah-vē.	Jidu
<i>A-certain</i>	<i>king</i>	<i>there-lived.</i>	<i>Him-to</i>	<i>seven</i>	<i>sons</i>	<i>there-were.</i>	<i>When</i>
mah'lyā-par		chaṛhū-gyā		bānā	phēkyā,	tō	kē-dā .tō
<i>on(-the-terrace-of)-the-palace</i>		<i>they-mounted</i>		<i>arrows</i>	<i>they-threw,</i>	<i>then</i>	<i>some-of indeed</i>
rājā-ghar	gyā,	kē-dā	kumhārū-par	gyā,	aur	kē-dā	bānā
<i>on-king's-house</i>	<i>went,</i>	<i>some-of</i>	<i>potter('s-house)-on</i>	<i>went</i>	<i>and</i>	<i>some-of</i>	<i>arrows</i>
jōgyā-pai	gyā,	kē-dā	tēliyā-pai	gyā,	ēk	bām'nā-dī	
<i>jogī('s-hut)-on</i>	<i>went,</i>	<i>some-of</i>	<i>oil-monger('s-house)-on</i>	<i>went,</i>	<i>one</i>	<i>Brāhman-of</i>	
ghar	gyā,	kē-dā	kuṛmī-rā	ghar	gyā,	kē-dā	vyāpārī-
<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>Kurmī-of</i>	<i>on-house</i>	<i>went,</i>	<i>some-of</i>	<i>on-a-tradesman's-</i>
ghar	gyā.	Tēliyā-kā	ghar	lōṛī	hī,	u-dyā	byāw
<i>house</i>	<i>went.</i>	<i>The-oil-monger's</i>	<i>on-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>
kuṛmiyā-ghar	lōṛī	hī,	u-dyā	byāw	huī-gyā;	vyāpārī-ghar	
<i>in-the-Kurmī's-house</i>	<i>a-girl</i>	<i>was,</i>	<i>her-of</i>	<i>marriage</i>	<i>became;</i>	<i>in-the-trader's-house</i>	

lōṛī hī, u-dyā bhī byāw huī-gyā; kumārā-ghar ēk lōṛī hī,
a-girl was, her-of also marriage became; in-the-potter's-house one girl was,
 u-dyā bhī byāw huī-gyā; bam^ānā-ghar lōṛī hī, u-dyā bhī
her-of also marriage became; in-the-Brahman's-house a-girl was, her-of also
 byāw huī-gyā; rājā-ghar lōṛī huī, u-dyā bhī byāw
marriage became; in-the-king's-house a-girl was, her-of also marriage
 huī-gyā; aur jōgiyā ithē bād^ārī hī, u-dyā bhī byāw
became; and the-jōgī near a-female-monkey was, her-of also marriage
 kitā. Jad lōṛiyā-rī m^ā . sattē ghar khānā-nū
was-made. When the-children-of the-mother the-seven to-house eating-for
 gaī, jad u-raī bōli kē, 'ohhē-nō tō lōṛiyā byāhī,
went, then she said that, 'six-to surely girls have-been-married,
 ēkā putā-nō bād^ārī byāhī.' Tō u-dē ghar khānā-nū
one son-to a-female-monkey is-married.' Then his in-house eating-for
 gaī. U-dē khānā-dānā pakāyā. Jad u-raī u-nē putā-nē bōli
she-went. Her-for the-food was-prepared. Then she her son-to said
 kē, 'tēri ōrat kitthī?' Jadū ū lēnā-nū gyā. Bād^ārī-nū
that, 'thy wife where-is?' Then he bringing-for went. The-female-monkey-to
 kandhē-par dharī-nō āyā. Bād^ārī yānī khōli
shoulder-on taken-having he-came. The-female-monkey female outer-covering
 utār-nitī an asal parī nik^āli-āi. Phir wō dōṅṅī bhēryā baiṭhī-kē
took-off and a-real fairy came-out. Then they both together sat-having
 sāsū-nuwā khānā khāyā. Jadī wō uṭhī ghar gaī, jadī
mother-in-law-with food ate. When she arising house went, then
 wō bōli kē, 'ohhē putē-nī ōratē āyi-thīyā, u-nē khānā-dānā achohhā
she said that, 'six sons-of wives have-come, by-them food-etc. good
 nahī pakāyā, aru wō ēkā putā-dī ōrat khānā-dānā asal pakāyā.'
not was-cooked, and that one son-of wife food excellent prepared.'
 Phir u-dē pās mahal bād^hwāyā, aur ohhē putā-nī dōyā dēs
Then her-of near a-palace was-built, and the-six sons-by another country
 chālā-gyā. Jē-nī yē bād^ārī byāhī, jēṛiyē tō
it-was-gone. Whom-by this female-monkey had-married, by-her indeed
 mahal bād^hāi kē uthē rahīyā. Bād^ārīyā-dī asal parī
a-palace was-got-built and there they-lived. The-female-monkey-of a-real fairy
 huī-gī, an tak^dīn nikan^āli.
became, and fate resulted.

FREE TRANSLATION OF THE FOREGOING.

A certain king had seven sons. One day they all went up on to the top of the palace, and each shot an arrow. The arrow of one fell on a king's house, of another on a potter's, of another on an ascetic's, of another on an oil-monger's, of another on a

Brāhmaṇ's, of another on a Kuṛmī's, and of another on a merchant's. The oil-monger had a daughter, and the prince who shot the arrow which fell on his house married her. Similarly, another prince married the Kuṛmī's daughter, another the merchant's, another the potter's, another the Brāhmaṇ's, and another the king's. But in the ascetic's house there was only a she-monkey, and the prince whose arrow fell there married her.

Then the mother of the princes went round to eat dinner at each of her seven sons' houses. Last of all she came to the house of the prince who had married the monkey and he made dinner ready. 'Where is your wife?' said she. So he went off and came back with the monkey sitting on his shoulder. As soon as he came before the queen, the monkey took off her outer garment, and, lo and behold, she turned into a beautiful fairy. Then they all sat down and ate their meal. When the old queen got up to go home she said, 'the wives of my six other sons can't cook a bit, but this son's wife has given me a first-rate dinner.' So she had a palace built for the couple, and banished the six other sons with their wives. So the prince who married the monkey got a fine palace to live in, and she turned into a beautiful fairy. That is the way that luck turns out.

LABHĀNĪ OF KANKER.

As a last example of the Labhānī of the Central Provinces, I give a specimen from the State of Kanker, which lies well to the east. It will be seen that, if we take the Berar Labhānī as the standard, it is much purer than that of Mandla or of Hoshangabad. The infusion of the local Chhattisgarhī is comparatively small. Note the pronunciation of *bāgh*, a tiger, as *bahāg*. The Gujarātī root *sābhar*, hear, appears here as *sāmar*. The postposition *nē* is frequently employed to indicate the case of the Agent. Note also, *warī* meaning 'he'; *kauh*, said; the Rājasthānī futures, *dihāñ*, I shall give, and *vihai* (for *vaihai*), it will be; and the numerous conjunctive participles in *thānīn*.

[No. 8.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABHĀNĪ OR BANJĀRĪ.

(STATE KANKER.)

Ek	bahāg	kōi	jhāḍī-mē	paṛō	sūtō	rahē.	Ēkāk	khūb
<i>A</i>	<i>tiger</i>	<i>a-certain</i>	<i>forest-in</i>	<i>fallen</i>	<i>asleep</i>	<i>was.</i>	<i>Suddenly</i>	<i>many</i>
undar	ap'nō	daurā-sē	nikal-paṛō.	Wō-ri	ātē-sē			‘bahāg
<i>mice</i>	<i>their-own</i>	<i>hole-from</i>	<i>emerged.</i>	<i>Them-of</i>	<i>sound-from</i>			<i>the-tiger</i>
chamak-gau,	waji	wō-rā	pañjā	ēk	undar-par	par-gau.		Rīsē-sē
<i>started-up,</i>	<i>and</i>	<i>his-of</i>	<i>paw</i>	<i>one</i>	<i>mouse-on</i>	<i>fell.</i>		<i>Anger-from</i>
ā-thānīn	bahāg-nē	wō-nē	undar-kō	mārē-nē	man	lagō-thō.		
<i>come-having</i>	<i>the-tiger-by</i>	<i>that-to</i>	<i>mouse-to</i>	<i>killng-for</i>	<i>mind</i>	<i>fixed-was.</i>		
Undarā-nē	arjī	kidō	ka,	‘āp	ap'nī	waji	mārō-	
<i>The-mouse-by</i>	<i>petition</i>	<i>was-made</i>	<i>that,</i>	<i>Your-Honour</i>	<i>your-own</i>	<i>and</i>	<i>of-me-</i>	
sāmū	dēkh,	māri	mārē-sō	āp-rā	kētari-k	baṛāi	vihai ?	
<i>before</i>	<i>look,</i>	<i>my</i>	<i>killng-from</i>	<i>Your-Honour-to</i>	<i>how-much</i>	<i>greatness</i>	<i>will-be ?</i>	
I	sāmar-thānīn	bahāg	undarā-nē	chhōṛ-dinō.	Undarā-nē	kauh,		
<i>This</i>	<i>heard-having</i>	<i>the-tiger</i>	<i>the-mouse-to</i>	<i>released.</i>	<i>The-mouse-by</i>	<i>it-was-said,</i>		
‘dhan	māri	bhāg,	dēkh-thānī	chhōṛ-dinō.	Kōi	dinē-par	āpē-rā	
<i>'blessed</i>	<i>my</i>	<i>luck,</i>	<i>seen-having</i>	<i>I-was-released.</i>	<i>Some</i>	<i>day-on</i>	<i>Your-Honour-of</i>	
i	dayā-rā	bad'lā	dihāñ.	I	sāmar-thānīn	bahāg	hāsō,	
<i>this</i>	<i>mercy-of</i>	<i>return</i>	<i>I-will-give.'</i>	<i>This</i>	<i>heard-having</i>	<i>the-tiger</i>	<i>laughed,</i>	
waji	jhāḍī-mē	ḍagar	gau.	Kōi	din	paohhō	ū	jhāṛī-mōh
<i>and</i>	<i>the-forest-in</i>	<i>way</i>	<i>went.</i>	<i>Some</i>	<i>days</i>	<i>afterwards</i>	<i>that</i>	<i>forest-in</i>
rahē-wāṛō-nē	phādō	lagāu-thānīn	bahāg-nē	phādāyō.	Kuñkar-kō	wari		
<i>the-dwellers-by</i>	<i>a-noose</i>	<i>fixed-having</i>	<i>the-tiger</i>	<i>noosed.</i>	<i>Because-that</i>	<i>he</i>		
bar'dē-nē	karāñ-karāñ		mār-nāg'tō-tō.	Bahāg	phādā-sō			
<i>the-cattle</i>	<i>when-when (i.e., now-and-then)</i>		<i>killng-was.</i>	<i>The-tiger</i>	<i>the-noose-from</i>			

nikaṛē wāstē khūb chāhō, tō kō-nī nikaṛ sakō, waji wō
getting-out for much wished, but at-all-not get-out could, and he
 dukhē-r māri garaṅ-nē lāgō. Ū-j undar jō-kō bahāg chhōṛ-dīnō-tō
grief-of dying to-roar began. That-very mouse whom the-tiger released-had
 ū garaṅ-nē 'sāmar-thānīn, ' ū mārō up'kār karō-wāṛō,' wā-ri bōli
that roar heard-having, 'that my benefit doer,' him-of voice
 balakh-lidō, waji dhūḍh'tō dhūḍh'tō watē ān-pahūchō jatē bahāg phāḍō
recognized, and seeking seeking there arrived, where the-tiger noosed
 paṛō-tō. Ū wa-ri chakhēri dātē-sō phāḍē-nē katar-nākhō, bahāg-nē
fallen-was. He him-of pointed teeth-with the-noose, cut, the-tiger
 ohhōṛ-lidō.
released.

FREE TRANSLATION OF THE FOREGOING.

A tiger once lay asleep in a certain forest, when there suddenly came out from their hole a number of mice. The tiger, startled by the noise they made, awoke, and his paw fell on one of them. In his anger he determined to kill the little creature, but the mouse made a humble petition saying, 'let Your Honour compare Your Honour's self and this poor me. What credit will Your Honour get from killing so tiny a creature?' Then the tiger relented and let him go, and the mouse said, 'bless my luck! Your Honour saw the difference between us, and let me go. Some day or other I will return this kindness which Your Honour has shown me.' When the tiger heard these words he laughed in scorn, and took his way into the heart of the forest. Some days afterwards the forest men set a springe for the tiger, as he had been every now and then killing their cattle, and into the springe the tiger fell. The tiger did his best to get out of the noose, but could not do so, and, feeling fit to die for grief, began to roar. Now that very mouse whom the tiger had released heard the roar, and recognized the voice as that of his benefactor. So he searched about till he found him lying caught in the springe. With his sharp teeth he cut the string of the noose, and released the tiger.

BANJARI OF THE UNITED PROVINCES.

The Labhānī of the United Provinces is usually called 'Banjārī.' It closely resembles that of Berar, though it is much corrupted, and is also much mixed with the vernacular dialects of the localities in which it is found. As in Berar, its basis is the language of Western Rajputana and of Northern Gujarat. I give a complete set of examples from the district of Saharanpur, and also a short extract from Khēri. It is unnecessary to give further specimens, as throughout the provinces the only variation is the greater or less admixture of the local dialect.

BANJĀRĪ OF SAHARANPUR.

We may note the following peculiarities of the Banjārī of Saharanpur:—

As in Northern Gujarat, a cerebral *ḷ* is represented by *r*. Thus, *kāl*, famine, becomes *r*.

As usual the nominative of strong *a*-bases ends in *ō*, with an oblique form in *ā*. Thus, *ghōṛō*, a horse, oblique form, *ghōṛā*. Nouns ending in consonants have an oblique form in *ē*. Thus, *māl*, property; genitive *mālē-rō*: *mulk*, a country; locative, *mulkē-rē-māi*, in a country: *bāt*, a thing: *bātē-rē*, for a thing.

The usual case postpositions are—agent, *nē*; dative-accusative, *rē*, as in *gāorā-rē*, to a man; *ū-rē*, him. Sometimes we have the Gujarātī *nē*, as in *nōk-rē-nē*, to a servant. For the genitive we generally have *rō* (oblique *rā*, feminine *rī*). When it agrees with a noun in the locative, it becomes *rē*. Sometimes we have the Gujarātī *nō*, as in *ū-nō*, of him. For the locative we have *māi*, usually suffixed to the locative of the genitive, as in *mulkē-rē-māi*, in a country.

The word for 'two' is *dī*, as in Berar, not *dō*.

The Pronouns generally are as in Berar. *Manahī* or *manēhē*, is 'to me.' The word for 'he' is *ū* or *wōhō*. 'One's own' is *ap-rō*. *Ap* is also used to mean 'we,' including the person addressed. Its genitive is then *āp-rō*, and its dative *āp-rē*.

The Present tense of the Verb Substantive is conjugated as follows:—

	Sing.	Plur.
1	<i>chhā</i> or <i>chhē</i>	<i>chhā</i> or <i>chhē</i> .
2	<i>chhē</i>	<i>chhā</i> or <i>chhē</i> .
3	<i>chhē</i>	<i>chhē</i> , <i>chhāi</i> .

It will be observed that *chhē* can be used for all persons in both numbers.

The Past Tense is the Mālvi *thō*, was. Its feminine is *thī*. We should expect its masculine plural to be *thā*, but in the places where it occurs the ordinary Hindōstani *thē* is used instead. In other parts of the United Provinces *chhē* is also employed for the past tense.

The Finite verb is as in Berar. The definite present is formed by suffixing the auxiliary verb to the simple present, and not to the present participle. Thus, *marū-chhū*, I am dying.

The Past Participle does not take *y*. Thus, *kahō*, not *kahyō*, said.

The Conjunctive Participle usually takes the suffix *tī* or *thīn* (compare the Berar *tānī*, Central Provinces *thānī*). Thus, *chhāḍā-tī*, having left; *kar-thīn*, having done; and many others. We have also a form like *dēkhīn*, having seen. Compare Gujarātī *mārīnē*, having struck.

The Rājasthānī negative *kō-nī*, occurs.

Transitive verbs in the past tense generally, but not always, have the subject in the agent case.

[No. 9.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT SAHARANPUR.)

SPECIMEN I.

Ek	gāorā-rē	dī	biṭṭā	thē.	Unhō-māi-sē	lōhar-kā-nē	
<i>One</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-in-from</i>	<i>the-younger-by</i>	
bāu-sē	kahō,	'āi	bāhu,	manahī	jō	mālē-rō	bāṭō
<i>the-father-to</i>	<i>it-was-said,</i>	<i>'O</i>	<i>father,</i>	<i>to-me</i>	<i>what</i>	<i>property-of</i>	<i>share</i>
pohōchē-chhē,	manēhē	dē.'	Jadhē	ū-nō	māl		bāṭ
<i>arrives,</i>	<i>to-me</i>	<i>give.'</i>	<i>Then</i>	<i>him-of</i>	<i>the-property</i>	<i>having-divided</i>	
dinō.	Aur	thōrā	dinō	pichhē	lōhar-kā	biṭṭā-nē	jamā
<i>was-given.</i>	<i>And</i>	<i>a-few</i>	<i>days</i>	<i>afterwards</i>	<i>the-younger</i>	<i>son-by</i>	<i>collection</i>
kar-thīn,	ēk	durē-rē	mulkē-māi	safar	kīdhō,	aur	
<i>made-having,</i>	<i>a</i>	<i>distance-of</i>	<i>country-in</i>	<i>journey</i>	<i>was-made,</i>	<i>and</i>	
uṭhā	ap-rō	māl	badmāsi-mē	khō-dinō.	Aur	jadhē	sārō
<i>there</i>	<i>his-own</i>	<i>property</i>	<i>misconduct-in</i>	<i>was-lost.</i>	<i>And</i>	<i>when</i>	<i>all</i>
kharach	kar-dinō,	jadhē	wōhō	mulkē-rē-māi	bārō	kār	
<i>expended</i>	<i>was-made,</i>	<i>then</i>	<i>that</i>	<i>country-of-in</i>	<i>a-great</i>	<i>famine</i>	
pārō.	Aur	ū	jadhē	kaṅgāl	hō-gayō,	aur	ū-rē
<i>fell.</i>	<i>And</i>	<i>he</i>	<i>when</i>	<i>needy</i>	<i>became,</i>	<i>and</i>	<i>him-of</i>
kāi	bhī	nā	rahō,	jad	ū	ōk	kōrē-rē
<i>anything</i>	<i>even</i>	<i>not</i>	<i>remained,</i>	<i>then</i>	<i>he</i>	<i>a</i>	<i>landlord-of</i>
jū	lagō.		Woh	kōr	ap-rā	khētō-māi	
<i>having-gone</i>	<i>attached-himself.</i>		<i>That</i>	<i>landlord</i>	<i>his-own</i>	<i>fields-in</i>	
sūr	ohugāwū	bhōjō,	aur	ū-nē	yeh	bātō-rō	chahrnā
<i>swine</i>	<i>to-feed</i>	<i>sent,</i>	<i>and</i>	<i>him-by</i>	<i>this</i>	<i>thing-for</i>	<i>wish</i>
thī	kō	un	chudāi-sē	jinhō-nē	sūr	khātō-thē	ap-rō
<i>was</i>	<i>that</i>	<i>those</i>	<i>husks-with</i>	<i>which</i>	<i>the-swine</i>	<i>eating-were</i>	<i>his-own</i>
pēt	bharē,	par	woh	ohhōrā-nō	kōi	nā	dētō-thō.
<i>belly</i>	<i>he-may-fill,</i>	<i>but</i>	<i>that</i>	<i>boy-to</i>	<i>any-one</i>	<i>not</i>	<i>giving-was.</i>
Jadhē	hōsh-māi	ā-thīn	kahō	kē,	'mlārō	bāu-ro	
<i>Then</i>	<i>senses-in</i>	<i>come-having</i>	<i>it-was-said</i>	<i>that,</i>	<i>'my</i>	<i>father-to</i>	
kit-rū	mehenti-yō-rō	bāi	thī,	aur	māi	bhūkō	marū-chhū.
<i>how-many</i>	<i>servants-to</i>	<i>bread</i>	<i>was,</i>	<i>and</i>	<i>I</i>	<i>hungry</i>	<i>dying-am.</i>
Māi	uṭh-thīn	ap-rē	bāu	dhāi	jāi-ohhū,	aur	uṭhē
<i>I</i>	<i>arisen-having</i>	<i>my-own</i>	<i>father</i>	<i>near</i>	<i>going-am,</i>	<i>and</i>	<i>there</i>

kēhū, "rē bāhu, maī thārō aur āsmānē-rō burō kīdhō-chhē,
I-say, " O father, by-me thy and Heaven-of evil done-is,
 aur abhī yeh māfik kō-nī kē thārō biṭṭā keh'laū.
and now this like at-all-not that thy son I-may-be-called.
 Manahī : ap-rē mehenti-rē wāgar banā." Jadhē ū ap-rē
Me thine-own servant-of like make." Then he his-own
 bāū-rē dhāī chāl lāyō, aur ū abhī dūr thō, jadhē
father-of near step brought, and he yet far was, then
 ū-rē dēkhin ū bāū-rē taras āyō, aur daur-thin
him-to having-seen that father-to compassion came, and run-having
 gōdi-māī lē-līdhō, aur barō pyār kīdhō. Ohhōrā-nē
lap-in he-was-taken, and much love was-made. The-son-by
 bāū-rē kahō kē, 'rē bāhu, maī thārō aur
the-father-to it-was-said that, ' O father, by-me thy and
 āsmānē-rō burō kīdhō-chhē, aur abhī yeh māfik kō-nī
Heaven-of evil done-is, and now this like at-all-not
 kē thārō biṭṭā keh'laū.' Bāū-nē ap-rē nōk'rō-sē
that thy son I-may-be-called.' The-father-by his-own servants-to
 kahō kē, 'āchhā-sē āchhō lattō kādh-lāō, aur wōhē
it-was-said that, 'good-than good robe out-bring, and him
 pērā-dēō; aur woh-rē hātē-rē-māī guṇṭhī, aur pagā-māī jūtā
clothe; and him-of hand-of-in a-ring, and feet-in shoes
 pērāō; aur ham khāwā aur khushī manāwā; kāik-rē
put-on; and we may-eat and happiness may-celebrate; because
 mhārō ohhōrō marō-thō, abē jī-gayō; herāy-gayō-thō, abē
my son dead-was, now became-alive; lost-gone-was, now
 pā-gayō-chhē.' Jadhē wō khushī karō lāgē.
got-gone-is.' Then they happiness to-do began.
 Ū-rō mōṭō biṭṭā khētē-māī thō. Jadhē gharē-rē
Him-of the-great son the-field-in was. When house-of
 dhāī āyō gāyē-rī aur nāchē-rī āwāz sunī. Jadhē
near he-came singing-of and dancing-of noise was-heard. Then
 ēk nōk'rē-nē balā-thin pūchhō kē, 'ēī kāē karē-chhē?'
a servant-to called-having it-was-asked that, 'this what doing-are?'
 Uh ū-nē kahō kē, 'thārō bhaiyā āyō-chhē, aur
By-him him-to it-was-said that, 'thy brother come-is, and
 thārē bāū baṛī khātar kīdhī-chhē, ehē wāstō kē
thy father-(by) a-great feast made-is, this for that
 wōhō wōhō-nē rāji khushī pāyō-chhē.' Ū gusē hō-thin
he him-by well happy found-is.' He angry become-having
 ap'rē man-mē chāhō kē, māī nā jāū? Jadhē ū-rē
his-own mind-in wished that, within not I-go? Then him-of

bāū	ā-thīn	uhē	manāyō.	Ū	ap'rē			
<i>the-father(-by)</i>	<i>come-having</i>	<i>to-him</i>	<i>it-was-remonstrated.</i>	<i>He</i>	<i>his-own</i>			
bāū-rē	kahō,	'dēkh,	at'rā	bar'sō-sē	maī	thārī	sōwā	
<i>father-to</i>	<i>said,</i>	<i>'see,</i>	<i>so-many</i>	<i>years-from</i>	<i>I</i>	<i>thy</i>	<i>service</i>	
karū-ohhū;	kadhō	thārō	hukum	anārōkāri	nā	kīdhō,		
<i>doing-am ;</i>	<i>ever-even</i>	<i>thy</i>	<i>order</i>	<i>disobedience</i>	<i>not</i>	<i>was-done,</i>		
eh	tē	kadhī	ēk	bak'rī-rō	bachchā	nā	diyō	kē
<i>but</i>	<i>by-thee</i>	<i>ever</i>	<i>a</i>	<i>goat-of</i>	<i>young-one</i>	<i>not</i>	<i>was-given</i>	<i>that</i>
maī	ap'rē	milēwālō-rē	sāth	khushī	karū.	Aur	jadhē	
<i>I</i>	<i>my-own</i>	<i>friends-of</i>	<i>with</i>	<i>happiness</i>	<i>may-make.</i>	<i>And</i>	<i>when</i>	
yē	thārō	biṭṭā	āyō,	jin	thārō	māl	kāchaniyā-māī	
<i>this</i>	<i>thy</i>	<i>son</i>	<i>came,</i>	<i>by-whom</i>	<i>thy</i>	<i>property</i>	<i>harlots-in</i>	
uḍā-dīnō-ohhē,	tō	ū-rē	wāstē	barī	khātar	kīdhī-ohhē.'		
<i>wasted-is,</i>	<i>by-thee</i>	<i>him-of</i>	<i>for</i>	<i>a-great</i>	<i>feast</i>	<i>mude-is.'</i>		
Ū-rē	bāū	kahō	kā,	'tū	tō	mhārē	dhāī	
<i>Him-of</i>	<i>father(-by)</i>	<i>it-was-said</i>	<i>that,</i>	<i>'thou</i>	<i>verily</i>	<i>of-me</i>	<i>near</i>	
sadē	rahō-ohhē,	aur	jō	kāī	mhārō	ohhē	ōhī	hajāē
<i>always</i>	<i>remaining-art,</i>	<i>and</i>	<i>what</i>	<i>ever</i>	<i>mine</i>	<i>is</i>	<i>that</i>	<i>all</i>
thārō	ohhē.	Par	khushī	manānō,	aur	khushī	hōnō	
<i>thine</i>	<i>is.</i>	<i>But</i>	<i>happiness</i>	<i>to-celebrate</i>	<i>and</i>	<i>happy</i>	<i>to-become</i>	
ohāhō-thō,	kahē-k	ēhē	thārō	bhaiyā	marō-thō,	sō	jī-	
<i>proper-was,</i>	<i>because-that</i>	<i>this</i>	<i>thy</i>	<i>brother</i>	<i>dead-was,</i>	<i>he</i>	<i>alive-</i>	
gayō-ohhē;	khōyō-thō,	sō	mil-gayō-ohhē.'					
<i>gone-is ;</i>	<i>lost-was,</i>	<i>he</i>	<i>found-gone-is.'</i>					

[No. 10.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRI.

(DISTRICT SAHARANPUR.)

SPECIMEN II.

Maĩ das baras lag reāsat Nāhanē-māĩ nōk'ri kidhi. Aur abhi
By-me ten years for state Nāhan-in service was-done. And now
 ēk bar'sē-sē nōk'ri chhaḍā-ti ap'nō ghar ā-gayō-chhē. Uṭhē-rō
one year-from service abandoned-having my-own house come-am. There-to
 hawā bōhat āchhi chhē, par hamārē dēsē-rō ād'miyō-rō uṭhē jī
climate very good is, but our country-of men-of there mind
 kō-nī lāgō-chhē, kāhē-k uṭhē-rō kōr apār chhaĩ, aur un
at-all-not engages, because-that there-to blind beyond-limit are, and those
 pahāriyō-rō bōhī āp-rē samajh kō-nī jāvē. Par dus'rē pahūri
mountaineers-to speech us-to understood at-all-not goes. But other hill
 Rājō-sē Nāhanē Rājā-rī taiyat ap'ri jubān sāvārē khātar
Rājās-than Nāhan Rājā-of subjects their-own tongue polishing for
 parē-rē bōhat kōsis kar-rāhē-chhē. Aur Rājā-rō dilē-māĩ bhī chhā-j
reading-for much effort making-is. And Rājā-of mind-in also this-very
 bāt hō-rahī-chhē kē, 'mhārē mulkē-rō ād'mī parē aur ap'ri
thing occurring-is that, 'my country-in-of men may-read and their-own
 jubān sāvārē.' Ehī-j khātar jagā-jagā madar'sā kāyam
language may-improve.' This-very for 'place-place schools established
 kar-rākhē-chhē. Ehō hamārē dēsē-rī jubān un gōarā harī dērē
making-he-is. And our country-of language those men great by-delay
 sam'jhē pāvē-chhē. Par ham yakin karā-chhē kē, jabō wōhō
to-understand getting-are. But we certain making-are that, when that
 Rājā-rī kōsis jubān sāvārē-rō hō-rahī-chhē, jaldīha-j unō-rī
Rājā-of effort language improving-for being-made-is, quickly-erily their
 jubān sāvār jāēgi.
tongue improved will-go.

FREE TRANSLATION OF THE FOREGOING.

I served for ten years in the State of Nāhan, and came home a year ago. The climate there is very good, but does not please the people of our country, for the mountaineers there are very ignorant, and we find it difficult to understand their speech. But the Rājā of Nāhan is making greater efforts than the neighbouring Rājās are doing to

educate the people, and to polish their language. The Rājā's mind is full of this idea,—
'I must teach my subjects to read, and must polish their language.' With this object he is establishing schools here and there.

The people of that country very slowly understand our language, but now that the Rājā is endeavouring to improve theirs, it will very quickly become quite polished.

OUDH BANJĀRĪ.

In Oudh, the Banjārī does not differ from that of Saharanpur. A few short sentences will serve to show this. I have selected them to exemplify the use of *chhē* to mean 'was,' as stated when dealing with the Saharanpur Banjārī. We may note a few Rājasthānī forms which did not occur in the specimens from the latter district. Such are *man*, I, and *thāī*, thou.

[No. II.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

(DISTRICT KHĒRĪ.)

Dī	bhāī	gharē-mā	takrār	karē-chhē.	Larāī	bakhērā-tah
<i>Two</i>	<i>brothers</i>	<i>the-house-in</i>	<i>dispute</i>	<i>making-were.</i>	<i>Quarrel</i>	<i>dispute-from</i>
ap'rē	mālē	pāohhō	karē-chhē.	Aki	bhāī	kahō, 'thāī
<i>their-own</i>	<i>property</i>	<i>after</i>	<i>doing-they-were.</i>	<i>One</i>	<i>brother</i>	<i>said, 'thou</i>
niyārō	kar-dē.	Chār	pañch	bulāī,	sō	usō-usō
<i>divided</i>	<i>make.</i>	<i>Four</i>	<i>arbitrators</i>	<i>having-called,</i>	<i>that</i>	<i>half-and-half</i>
bāt-dē,	man	chāhō	mālō	khāī	chāhō	urāī
<i>dividing-having-given,</i>	<i>I</i>	<i>whether</i>	<i>the-property</i>	<i>eat</i>	<i>or-whether</i>	<i>I-squander</i>
tū-sē	kōhai	jarū	nahī	chhē.'		
<i>thee-with</i>	<i>any</i>	<i>concern</i>	<i>not</i>	<i>is.'</i>		

FREE TRANSLATION OF THE FOREGOING.

Two brothers, living in the same house, used to quarrel about their property. One said to the other, 'let us partition the property. We can call four arbitrators, and they can divide it half and half, and then whether I use my property or dissipate it, it will be no concern of yours.'

KĀKERĪ.

The Kakērs are a small tribe of comb-makers who are settled in the district of Jhansi in the United Provinces. They are said to have immigrated thither from Ajmer about two hundred years ago. They have a language of their own. Only some forty speakers of it have been recorded. I give two specimens of it,—an extract from the Parable of the Prodigal Son, and a folk-tale.

It will be seen that the language is exactly the same as that form of Labhāni of which the standard is found in Borar. In other words, it is based on the language of South-West Rajputana and of North Gujarat.

[No. 12.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKERĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN I.

Ek janē-rē dī chhōrā hatē. Ō-rō chhōṭō chhōrō ap^{nē} bāpē-sū
One man-to two sons were. His younger son his-own father-to
 kaī, 'Ē daddā, ō dhanē-mē-sū jō mārē haīsā-ma baiṭhē,
said, 'O father, that property-in-from which my share-in may-be-set,
 sō dē-dai.' Tab bē dhan bāṭṭṭ dinō. Bahut dinā nēī huē
that give-away.' Then he property dividing .gave. Many days not became
 ohhōṭō chhōrō sab kuchh lē-kē par^{dēsē}-ma chālō-gaō, ōr
the-younger son all things collecting a-foreign-country-into went-away, and
 ūtē luch^{panē}-ma sab^{rō} dhan ūṛā-dinō. Jab bē sab^{rō} dhan
there evil-conduct-in all fortune wasted-away. When he all fortune
 ūṛā-dinō, tab ū dēsē-ma baṛō kāl paṛō. Ab ū kaṅgāl
had-wasted, then that country-in great famine fell. Now he indigent
 hō-gaō, aur ūtē-rē rahnāyō-ma ēkē-rē atē rayō lāgō; jō
became, and that-place-of inhabitants-in one-of near to-live began; who
 ō-nē sūar charāī-nē pahūchā-dinō. Aur jūn-sō¹ bhūs sūar khātē-
him swine feeding-for sent-away. And which husks the-swine used-to-
 tē āp^{nī} khusī-sū ū bhūs khāē chātō-tō. Kēī-nē
eat his-own pleasure-with those husks to-eat wishing-he-was. Anybody-by
 nēī dīnō.
not was-given.

¹ Jūn-sō = Hindōstānī jaun-sō.

[No. 13.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

BANJĀRĪ.

KĀKBERĪ DIALECT.

(DISTRICT JHANSI.)

SPECIMEN II.

Ēk rājā-rī ēk sundar chhōrī hatī. Ō-rē gurūṣṣ ū
A king-of a beautiful daughter was. By-his' religious-guide that
 bēṭī-rē lānē ap'nē manē-ma pāp bichārō. So rājā-nē
daughter-of for his-own mind-in sin was-thought. So the-king-to
 kaī ki, 'tārī bēṭī-nē kaj lag-gai.' Tō Rājā
it-was-said that, 'thy daughter-to an-ill-omen has-seized.' Then the-king
 hāt jōr-kē gurū-rē ṅgē ṭhārō-huō, aur * kaī
hand folded-having the-religious-guide-of before stood-up, and it-was-said
 ki, 'mārī bēṭī-rī kaj kāñ tarē chhuṭē?' Tō
that, 'my daughter-of ill-omen what in-way may-leave?' Then
 gurūṣṣ kaī ki, 'rājā, tū ēk chand'nē-rō
by-the-religious-guide it-was-said that, 'O-king, thou one sandal-wood-of
 kaṭh'rā banā, aur ū-ma ī bēṭī-nē baiṭhār-kē samundarē-ma
box make, and that-in this daughter making-to-sit the-sea-in
 bōā-dai.' Rājā bē tarē karō. Ap'nē bēṭī-nē
make-to-float-away.' The-king that very-way-in did. His-own daughter
 kaṭh'rā-ma baiṭhār-kē samundarē-ma bōā-dīnī. Ab
box-in making-to-sit sea-in she-was-caused-to-float-away. Now
 ō-rō guār bēāōtā sikār khēl'tō-tō, sō ū kaṭh'rā dēkhō. Ap'nē
her man wedded hunting playing-was, that he the-box saw. His-own
 sāgati-nē kaī ki, 'ē-nē pak'rō.' Sō baī samundarē-ma
friends-to it-was-said that, 'this take-hold-of.' So they the-sea-into
 kūd-parē aur jhaṭ kaṭh'rā-nē pakar-linō; aur ō-nē pārē-pa lē-āyē.
jumped and at-once the-box took-hold-of; and it beach-on brought.
 Sō ō-nē khōlō, aur dēkhō, ū-ma bēṭī hatī. Ū jō
Now him-by it-was-opened, and it-was-seen, that-in a-girl was. She when
 ap'nē guārē-nē dēkhō, sō ap'nō mōh dhāk-linō. Bēṭī-nē
her-own husband saw, then her-own face covered. The-girl-to
 guār kaiḥē-chhē ki, 'tū, kasē āī?' Baī kaī ki,
the-husband says that, 'thou, how came?' By-her it-was-said that,
 'mārē bāpe-rē gurū hatō. Ū bāpē-nē kaī-kē ma-nē
'my father-of religious-guide was. He the-father-to saying me

kar'wāō. Gurūṣ manē-ma mō-seī pāp bichārō.
got-turned-out. By-the-religious-guide mind-in me-towards sin was-thought.
 Yē ohhī bāt, aur kāī nōī ohhē.' Ō-rē guārē
This was the-case, other anything not is.' By-her husband
 kāī ki, 'gharē chal.' Bāī kāī ki, 'maī aisē
it-was-said that, 'home come.' By-her it-was-said that, 'I in-this-way
 ohalī ki ḍāgē-rō bandarō ēk lā-kē eh-ma bēy-dēō, aur kaṭh'rā
may-come that forest-of monkey one bringing this-in shut-up, and the-box
 bōā-dēō. Tab maī gharē-rē chali-jāū.' Ō-rē guārē
cause-to-float-away. Then I house-to I-will-come.' By-her man
 jāsi-j karī.
so-even it-was-done.

Gurū-rō samundarē-rī ṭāpū-pa ghar hatō. Sō
The-religious-guide-of the-sea-of island-on a-house was. So
 āp'nē chēlō-nē kāī ki, 'kaṭh'rā-nē pak'rō.' Ū
his-own disciples-to it-was-said that, 'the-box take-hold-of.' They
 samundarē-ma kūd-paṛē, aur kaṭh'rā-nē pakar-linō.
the-sea-into jumped, and the-box they-caught.

Gurūṣ ō-nē āp'nē gharē-ma ḍharā-dinō,
By-the-religious-guide it-for his-own house-in it-was-caused-to-be-placed,
 aur chēlō-nē kāī ki, 'āj khūb bhajan karēnē, aur
and the-disciples-to it-was-said that 'to-day well hymns make, and
 jō ham bolāmā, tō bolēnē naī.' Ab chēlā bhajan karō
if I may-call, then speak do-not.' Now the-disciples hymns to-make
 lagē, ādē-rātē-pa gurūṣ ū kaṭh'rā baī khusī-sōī
began, mid-night-at by-the-religious-guide that box great pleasure-with
 khōlō. Sō band'rā nik'rō aur gurū-sū gaṛē-sū
was-opened. So the-monkey came-out and the-religious-guide-with neok-by
 lag-gaō, aur chit-khāō. Sō gurū mar-gaō. Jab
he-caught, and tore-it-open. So the-religious-guide died. When
 gurū nēī uṭhē-ohhē, sō chēlōṣ kēwārē-rī sandō-ma
the-religious-guide not rises, then by-the-disciples the-door-of hole-in
 hō-kē dēkhō; gurū marō-paṛō. Sō kēwār
through it-was-seen; the-religious-guide dead-was-lying. So the-door
 khōlē, aur band'rō bhāg-gaō. Aur chēlōṣ kāī,
they-opened, and the-monkey ran-away. And by-the-disciples it-was-said,
 'jēī mārō gurū-nē mār-nākho.'
'in-this-very-way our religious-guide-to it-was-killed.'

ŚIKSHĀ.

MORAL.

Jō jāsī karānī karē, jō jāsī phala pāe.
Who as action does, he so fruit obtains.

Sundari baiṭhī apanē gharē, bābā-nē bandara khāe.
The-fair-one sat in-her-own in-house, the-holy-man-to the-monkey eats.

FREE TRANSLATION OF THE FOREGOING.

A certain king had a very beautiful daughter. His private chaplain looked upon her with evil intent, and to gratify it, said to the king that she was under the influence of some evil omen. The king stood before the monk with joined hands and asked him how the evil might be removed from his daughter. The monk then said, 'Make a chest of sandal-wood, and having shut up your daughter therein, throw her into the sea.'

The king did as he was told, and having shut her up in the chest threw her into the sea.

The girl's husband, who was out hunting, saw the floating chest, and ordered his men to jump into the sea and fetch it ashore. His men did so. When the chest was brought on land and opened, lo! there was the girl alive. As soon as she recognized her husband, she covered her face. The husband asked her how she had been thus shut up. She replied that her father's chaplain, who had an evil intent with regard to her, had brought her into this predicament. Then the husband asked her to come home with him, but she refused and said that she could not do so unless a monkey brought from the forest was placed in her stead, and the chest left floating.

Her husband did so, and she went to her husband's house.

Meanwhile the monk whose monastery was situated on an island on the sea, saw the chest floating and ordered his disciples to bring it ashore.

They did so and he had it removed to his own room.

Then he ordered his disciples to go on with their usual hymns with great vigor, and added that even if he should call them, they need not attend.

Then at midnight, full of joy, he opened the chest; but to his surprise, he found there a fierce monkey who fell upon him and tore his throat open, so that he fell down dead.

Next morning, when the disciples saw that their master did not come out though it was late in the day, they peeped through a hole in the door, and saw that he lay dead. They opened the door, and out ran the monkey.

Then they understood that the monkey must have killed their preceptor.

MORAL.—As a man sows, so does he reap. Beauty sits quiet at home, while the monk is killed by the monkey.

LABĀNKĪ OF THE PUNJAB.

The Labhānī (locally called Labānī or Labān'kī) of the Punjab is also based on Rājasthānī. But its original is rather the Bāgrī of north-west Rajputana, than the half Mārwarī half Gujarātī which we have observed in the Central Provinces. It will be remembered that one of the typical peculiarities of Bāgrī is that the initial *k* of the genitive postposition is changed to *g*, so that *kō* becomes *gō*. In Punjab Labānī this principle is carried still further. The dative postposition *kū* becomes *gū*; the ablative postposition *ki* becomes *dī*; the past tense of the verb substantive *tō*, was, becomes *dō*, and similarly the illative conjunction *tō*, then, becomes *dō*. We even find the word *paharāo*, clothe, changed to *bharāo*.

The declension of nouns follows the usual north-western Rājasthānī forms. The nominative of strong masculine *a*-bases ends in *ō*, not *ā*, and its oblique form and plural ends in *ā*, not *ē*. Thus, *ghōṛō*, a horse, oblique form *ghōṛā*. There is the usual locative in *ē*, as in *ghōṛē*, on a horse. The agent case, however, takes the postposition *nē*, and is regularly employed before the past tenses of transitive verbs.

The usual postpositions are—

Dative-accusative *khō*, *gū*, *gē* (locative of the genitive), *kō* (borrowed from Hindōstānī), *nē* (a Gujarātī form), *nū* (Panjābī).

Ablative, *dī*, *san*, *kōlō* (from-near). Genitive, *gō* (Bāgrī), *rō* (Mārwarī), *kā* (Hindōstānī). Locative, *mā*.

Sometimes *rē* is used as a sign of the agent case as in *un-rē dīnō*, he gave; *jin-rē*, by whom. The genitive postpositions end in *ē*, when agreeing with a noun in the locative, as in *in-rē wāstē*, for this. In one case we have *nē*, the locative of the Gujarātī genitive suffix *nō*, viz., in *ohillar-nē karē*, with the husks. *Eā* is used as the sign of the accusative in *jē-rā sūr khāvē-dā*, what the swine were eating.

The vocative particle is *rē* when addressing men, and *rī*, when addressing women.

The oblique plural sometimes ends in *an*, as in Rājasthānī. Thus, *ākhan-mā*, in eyes; *gōḍan-mā*, on the feet.

As a general rule Hindōstānī and Panjābī forms are also freely used, so that, though based on Rājasthānī, the language is essentially mixed in character.

The numerals are as in Hindōstānī. It will be noticed that the form *dī* for 'two,' which we met in the Central Provinces, is not found in the Labānī of the Punjab.

The first two personal pronouns are as follows. The agent case is the same as the nominative:—

Māi, I, by me; *mhārō*, my; *mū-khō*, to me; *ham*, we, by us; *hamārō*, our.

Tū or *thū*, thou, by thee; *thārō*, thy; *tam* (a regular Rājasthānī and Gujarātī form), you, by you; *thūārō*, your.

In both pronouns Hindōstānī forms are also freely employed.

'He,' 'that' is *ō* or *wōh*, oblique singular *ū*, nom. pl. *vē* or *veh*; oblique plural *ū* or *un*. We have also forms like *unhā ghar-mā*, in that house; *unā mulk-mā*, in that country.

Yeh or *yoh*, is 'this'; *i-gē* (accusative), it; *i-gō*, of this one; *inlā ghōṛā-gī umar*, the age of this horse.

Other pronominal forms are *jō*, who; *jē-rā* (acc.), what; *kāun*, *kāh'arō*, who? *kū-gō*, whose? *kā*, *kā-ē*, what? *kī'nā-k* (with Rājasthānī pleonastic *k*), how many?

Ghar-gō, of the house, is regularly used to mean 'one's own,' like the Hindōstānī *ap'nā*.

The verb substantive is thus declined in the present :—

	Sing.	Plur.
1.	<i>ō, ā, āū</i>	<i>ō.</i>
2.	<i>ō, ī</i>	<i>ā, ō.</i>
3.	<i>ō</i>	<i>ā, ō.</i>

The following forms are also used :—

	Sing.	Plur.
1.	<i>haiḡō, chhaiḡō</i>	<i>haiḡā, chhaiḡā.</i>
2.	<i>haiḡō, chhaiḡō</i>	<i>haiḡā, chhaiḡā.</i>
3.	<i>haiḡō, chhaiḡō</i>	<i>haiḡā, chhaiḡā.</i>

Note that, as in Northern Gujarātī, the second person singular is the same as the first person singular. Note, also, that all persons of the plural end in *ā*.

Finally, *hai* or *chhai* can be used for any person of the present tense. This also occurs in Gujarātī dialects.

The past tense is *dō*, *hēḡō-dō*, or *chhēḡō-dō*. The masculine plural is *dā*, *hēḡā-dā*, or *chhēḡā-dā*.

The simple present tense of the finite verb takes the following forms. Thus, 'I strike,' etc. :—

	Sing.	Plur.
1.	<i>mārū</i>	<i>mārā.</i>
2.	<i>mārū</i>	<i>mārā.</i>
3.	<i>mārō</i>	<i>mārā.</i>

The Present Definite is formed as in Rājasthānī and Gujarātī, by conjugating the verb substantive with the simple present, and not with the present participle. Thus, *maī mārū-āū*, I am striking. Similarly we have an Imperfect *khāvō-dā*, they were eating.

The Future has *s* for its characteristic letter as in eastern Rājasthānī and Gujarātī. It is conjugated as follows. 'I shall strike, etc.' :—

	Sing.	Plur.
1.	<i>mārās.</i>	<i>mār^sā.</i>
2.	<i>mārās.</i>	<i>mār^sā.</i>
3.	<i>mārās.</i>	<i>mār^sān, mār^sā.</i>

There is a future passive participle in *ḍō*, which can also be used for the future, as in *kar^oḍō*, it is to be done, *i.e.*, (we) shall do.

The Imperative is as usual. Thus, *dē-thāō*, give away. Special forms are *lī-ās*, bring, with the Rājasthānī pleonastic *s*; *khājē*, eat; *hōjē*, become; *chāl^ojē*, go.

It seems that the syllable *gō* (feminine *gī*) may be added to all these forms without affecting the sense. Thus, *āvē-gō*, it may come; *chāhī-gō*, it is proper; *chāl^ojē-gī*, go ye women.

The past participle ends in *iō*. Thus, *māriō*, struck. From this past tenses are formed exactly as in Hindōstānī. Thus, *ō-nē māriō*, he struck; *ō giō*, he went. The Perfect sometimes combines the past participle with the verb substantive into one word. Thus, *āyā*, for *āiō-ā*, I have come.

Kar^onō, to do, makes its past participle *kiō* or *kinō*. *Kiō* is also used to mean 'said,' as in Gujarātī.

The present participle is *mār^otō*, striking; the infinitive, *mār^onō*, to strike; and the conjunctive participle, *mār*, *mār-gē*, or *mār-kē*, having struck.

In *khawāriō*, caused to feed, we have a causal verb formed by suffixing *ār*, as in Rājasthānī.

The first two specimens of Labānī of the Punjab come from Lahore. They are a version of the Parable of the Prodigal Son and a folk-song.

[No. 14.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(DISTRICT LAHORE.)

SPECIMEN I.

Ēk	bandā-gā	dō	ohhōrā	dā.	Ū-gē-mā-dī	nānā-nē	bāpū-gū
One	man-of	two	sons	were.	Them-of-in-from	the-younger-by	father-to
kiō,	'bāpū,	jō	ghar-gō	sbāb	ē,	i-gē-mā-dī	jō mū-khō
it-was-said	'father,	what	my	property	is,	this-of-in-from	what
me-to	share	may-come,	that	give-away.'	And	him-by	him-to
hissō	āvē-gō,	woh	dē-thāō.'	Te	un-rē	ū-khō	sārō
sbāb	whā	gā	gā	gā	gā	gā	gā
And	him-by	him-to	whole	property			
wāt	dinō.	Dhēr-sārā	din	nahī	dā	guj ^o rōyā,	nānā
having-divided	was-given.	Many	days	not	were	passed,	the-younger
ohhōrā-nē	sab-kaū	katthō	kar-liyō,	te	dūr	mul ^o k-mā	tur-giyō.
son-by	all-everything	together	was-made,	and	far	country-in	he-went-away.
Ūchhē	un-rē	jā-kē	sārō	māl	luch-panā-mā	ujār-dinō.	
There	him-by	gone-having	the-whole	property	debauchery-in	was-wasted-away.	
Tavē	un-rē	sārō	māl	kharch	kar-dinō.	Unā	mul ^o k-mā
When	him-by	the-whole	property	spent	was-made.	That	country-in

baṛō kāl paṛ-gayō. Tavē ū-khō lōṛh paṛan lagī. Woh unā
a-great famine fell. Then him-to want to-fall began. He that
 mul'k-mā ēk gauṛā-ālā-kaṛē rah-pariō, te un-rē ū-khō ghar-kī
country-in one village-man-near remained, and him-by him-as-for his-own
 paili-mā sūr charāwan wāstē tōriyō : te un-rē āp-hi ū
field-in swine grazing for it-was-sent : and him-by himself those
 ohhillay-nē kaṛō ghar-gō pēt̄ bhār-linō, jē-rā sūr khāvē-dā,
husks-of with his-own belly filled, what the-swine eating-were,
 kōi-nē ū-khō khā-n diyō. Tavē ū-khō akal āi, un-rē
any-one-by him-to anything-not was-given. Then him-to senses came, him-by
 kiō, 'mhārā bāpū-gā kit'nā-hī mānas kaul khāvē, te
it-was-said, 'my father-of' many-even servants loaves eat, and
 un-kē-dī kit'nō-hī waḍh-rahē, te maī ihā bhūkhō
them-of-from how-much-even is-left-over-and-above, and I here hungry
 pariō marū-ō. Maī ihā-dī uṭhūs, te ghar-gā bāpū dhāi
fallen dying-am. I here-from will-arise, and my-own father near
 jāus, te ū-khō kahūs, "bāpū, maī Par'mēsar-gō pāp kiō,
I-will-go, and him-to I-will-say, "father, by-me God-of sin was-done,
 te thārō vī pāp kiō ; maī thārō chhōrō kahāwan jōgō nāhī
and thy even sin was-done ; I thy son to-be-called worthy not
 rihō ; mū-khō ghar-gā kāmā sā'khō jān." ' Te woh uṭhiō,
remained ; me-to your-own servant like think." ' And he arose,
 ghar-gā bāpū kōl giō, par tavē woh baṛi dūr dō, ū-gā bāpū-nē
his-own father near went, but still he very far was, his father-by
 ū-khō dēkh-linō, te ū-khō tars āiō ar woh daṛiō, ū-khō
him-to it-was-seen, and him-to compassion came and he ran, him-to
 galā-kaṛō lā-linō, te ū-khō chumiō. Te chhōrē-nē ū-khō
neck-near it-was-applied, and him-to it-was-kissed. And the-son-by him-to
 kiō, 'bāpū, maī Par'mēsar-gō pāp kīnō, te thāri ākhan-mā
it-was-said, 'father, by-me God-of sin was-done, and thy eyes-in
 gunāh kīnō, maī thārō chhōrō kahāwan jōgō nāhī rihō.
sin was-done, I thy son to-be-called worthy not remained.'
 Par bāpū-nē ghar-gā mānas-nū kiō, 'barā changā tūk'ṛā
But father-by his-own servants-to it-was-said, 'very good clothes
 kāḍh li-ās, te ū-khō bhārō ; te ī-gā hāth-mā ohhallō
taking-out bring, and him-to put-on ; and this-one-of hand-in ring
 bhārō, te ī-gā gōḍan-mā palmī bhārō ; te ā khājē ar
put-on, and this-one-of feet-in shoes put-on ; and come let-us-eat and
 rāzi hōjē, kyō-jō yoh mhārō chhōrō mar-giyō-dō, te phēr
happy let-us-be, because-that this my son dead-gone-was, and again

yoh jī-pariō-ē; yoh kharīō-giō-dō, te mil-pariō-ē.' Te khushī
he alive-become-is; he lost-gone-was, and found-become-is.' And [happiness
 karan lagō.
to-do they-began.

Te ū-gō mōṭō ohhōrō pailī-māṅ dō. Tavē woh āiō te ghar-gē
And his elder son field-in was. When he came and house-of
 jōlē āiō, un-rē wāj'tā te nāoh'tā suniō. Te un-rē ghar-gā
near came, him-by music and dancing was-heard. And him-by his-own
 mānas-nē-māṅ-dī ōk-gū hāḱ māri te puchhiō, 'yoh kā
labourers-of-in-from one-to a-call was-made and he-was-asked, 'this what
 ban-riō-hōiō?' Te un-rē ū-khō kiō, 'thārō bhāū āiō-ē, te
going-on-is?' And him-by him-to it-was-said, 'thy brother come-is, and
 thārā bāpū-nē kaul dīnō-ē, kyō-jū ohhōrō ū-gō . sukh-kaṛē
thy father-by bread given-is, because-that the-son him-of happiness-with
 ā-giō-ē.' Te woh ghussā hōiō, te ghar-māṅ nāhī jāwā-dō.
come-is.' And he angry became, and house-in not going-was.

In-rē wāstū bāpū bāh'r āiō, te ū-khō tar'lō-kiō. Te
This-of for father outside came, and him-to entreaty-was-made. And
 un-rō jawāb dē-kō ghar-gā bāpū-gū kiō, 'it'nā
him-by answer given-having his-own father-to it-was-said, 'so-much
 dhēr-sārā bar's māī thārī ṭah'l kīnī-ē, kōī wārī vī māī thārō
many years by-me thy service done-is, any time even by-me thy
 kiō nahī mōyiō; tau-bhī tū mū-khō bōk'rō nahī
sayings not was-disobeyed; nevertheless by-the me-to a-goat not
 dīnō, jō māī ghar-gā bēli-nū rāzī kartō. Par
was-given, that I my-own friends-to happy might-have-made. But
 tavē thārō yoh ohhōrō āiō jin-rē thārō sārō māī kanj'rī-pai
when thy this son came whom-by thy whole property harlots-on
 ujār-dīnō-dō, ū-gē bad'lē tū kaul khawāriyō.'
was-wasted-away, that-of in-return by-thee bread was-made-to-be-eaten.'

Te un-rē ū-khō kiō, 'ai ohhōrā, tū sadā mhārē kaṛē i,
And him-by him-to it-was-said, 'O son, thou always me with art,
 te jērō-kaun mhārō ohhāi, thārō-ī ō; yoh chāhī-gō dō ham rāzī
and whatever mine is, thine-even is; this proper was we happy
 hōtō te khushī kartā, kyō-jō yoh thārō
should-have-been and happiness should-have-made, because-that this thy
 bhāū mar-giō-dō, te phēr jī-pariō-ē; te woh kharīō-giō-dō,
brother dead-gone-was, and again alive-become-is; and he lost-gone-was,
 te mil-pariō-ē.'
and found-become-is.'

[No. 15.]

INDO-ARYAN FAMILY.

WEST CENTRAL GROUP.

LABĀNĪ OR LABĀNKĪ.

(LAHORE DISTRICT.)

SPECIMEN II.

Chālō, rī ohhōriyō, rukh*ri ohāl*jē-gī.
Come, O girls, (to-)tree to-go.

Rukh*ri ohāl-kē te kā-hō kar*bō rī.
Tree gone-having and what-O is-to-be-done O.

Rukh*ri ohāl-kē te bhāyā khēl*bō rī.
Tree gone-having and brother(-with) it-is-to-be-played O.

Rukh*ri ohāl-kē te kasidā kāḡh*bō rī.
Tree gone-having and needle-work is-to-be-drawn O.

Chālō, ohhōriyō, bāudē ohāl*jē rī.
Come, girls, out come O.

Bāudē ohāl-kē kā banābō rī.
Out gone-having what is-to-be-made O.

Bāudē ohāl-kē bēlā tōr*bō rī.
Out gone-having long-grass is-to-be-cut O.

Bēlā tōr-kē te sūwā khēl*bō rī.
Long-grass cut-having and sūwā is-to-be-played O.

Nhāṡhō, rī ohhōriyō, mug*liā āyā rī.
Run, O girls, Mughals have-come O.

Tam mat nhāṡhō, rī chhōriyō, ham Labānā rī.
You not run, O girls, we Labānās O.

Jē tam Labānā hōtā, dō mōḡē kalāi rē.
If you Labānās were, then on-shoulder sticks O.

Jē tam Labānā hōtā dō ḡhilā kaohhōṡā rē.
If you Labānās were, then loose waist-band O.

Jē tam Labānā hōtā, dō māthē piḡḡi rē.
If you Labānās were, then on-forehead turbans O.

Tam, rī ohhōriyō, kē-rē ṡāḡḡē giō?
You, O girls, what-in-of in-camp are (you)?

Ham-jō ohhōri Gūjar-gē ṡāḡḡē giū.
We-veryly girls Gujar-in-of in-camp are.

Kaun vēhājē khar*wō, kaun vēhājē ohhīṡ? Khar*wō gham-kār
Who buys red-cloth, who buys calico? Red-cloth noise

machāvē.
makes.

Sūs'rō vēhājē khar'wō, bauriyō vēhājē ohhīṭ, khar'wō
Father-in-law buys red-cloth, daughter-in-law buys calico, red-cloth
 gham-kār machāvō.
noise makes.

Kit'nā-k āyō khar'wō, kit'nā-k āī ohhīṭ, Khar'wō
How-much came red-cloth, how-much came(-purchased) calico. Red-cloth
 gham-kār machāvō.
noise makes.

Khar'wō āṭh gaj āyō, khar'wō, das gaj āī
Red-cloth eight yards is-obtained, red-cloth, ten yards is-obtained (comes)
 ohhīṭ, gham-kār maobāvō khar'wō.
calico, noise makes red-cloth.

FREE TRANSLATION OF THE FOREGOING.

- (1) 'Come, girls, come to a tree.'
- (2) 'What shall we do, if we go to a tree?'
- (3) 'We shall go to the tree. There we shall sport with our brethren and do needle-work.'
- (4) 'Come, girls, come out.'
- (5) 'If we go out, what shall we do?'
- (6) 'When we go out, we shall cut long grass.'
- (7) 'And we shall play the sports of the month of Sāwan.'

Enter a troop of Mughul pedlars.

- (8) 'Run away, girls, here is a troop of Mughuls.'
- (9) (*The Mughuls.*) 'Do not run away, girls. We are Labānās.'
- (10) 'If you were Labānās, you would carry sticks on your shoulders.'
- (11) 'If you were Labānās, your waistbands would be loose.'
- (12) 'If you were Labānās, you would have *piṇḍī*-turbans on your heads.'
- (13) 'O girls, in what village do you live?'
- (14) 'Wo girls live in a Gujar village.'
- (15) 'Who wants to buy red cloth, and who wants to buy ohintz? The red cloth makes a noise.'
- (16) 'The father-in-law buys red cloth, and the daughter-in-law buys chintz. The red cloth makes a noise.'
- (17) 'How much red cloth was purchased, and how much ohintz? The red cloth makes a noise.'
- (18) 'Eight yards of red cloth were purchased, and ten yards of ohintz. The red cloth makes a noise.'

¹ I am not sure of the meaning of this last phrase. It may mean 'he calls out "red cloth for sale."'

LABĀNĪ OF KANGRA.

The Labānī of Kangra does not differ from that of Lahore. There are only a few local peculiarities. As a specimen, I give an interesting folk-tale.

We may note the following few divergencies from what we have seen in Lahore.

The locative of the genitive as well as the sign of the conjunctive participle is sometimes written *gai* instead of *gē*. For the dative we have *gū* (not *gū̃*) and *khū* (not *khō̃*). The sign of the locative is *maĩ*.

The datives of the first two personal pronouns are *ma-khū*, to me; *tu-khū*, to thee. *Woh*, that, and *yoh*, this, have feminine forms, *wah* and *yah*, in the nominative singular. Thus, *wah ant dēsī*, she will give the explanation; *wah jagah dīsī*, that place (fem.) appeared; *yah (bāt, understood) mushkal chhai*, this thing is difficult. In Rājasthānī these pronouns have also such feminine forms.

The same two pronouns have *unē* and *inē* for their oblique forms singular. Thus, *unē janānā-nē*, by that woman; *inē bāt-gū*, to this thing.

'What?' is *kah*, and 'anything' *kaū*.

Among verbal forms note *thō* as well as *dō* for 'was'; *karas*, I shall do; *dēs*, I will give; *dēsī*, she will give. The past participle is spelt with *y*, not *i*. Thus, *dēkhyō*, seen.

[No. 16.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(KANGRA DISTRICT.)

Ēk	mānas	nauk ^{rī}	dē-kai	ghar-gū	āyō-thō.				
<i>A</i>	<i>man</i>	<i>service</i>	<i>given-having (fulfilled)</i>	<i>home-to</i>	<i>come-was.</i>				
Āgē	paīdē-maĩ	andhērī	rāt-gū	kuchhē	rah ^{nā} -gī salāh				
<i>Further-on</i>	<i>the-road-in</i>	<i>dark</i>	<i>night-at</i>	<i>somewhere</i>	<i>stopping-of intention</i>				
hūi.	Adh ^{rā} tō	hōyō,	tō	ū-nē	dēkhyō	ēk	janānā-nē	ghar-kō	
<i>became.</i>	<i>Midnight</i>	<i>became,</i>	<i>then</i>	<i>him-by</i>	<i>was-seen</i>	<i>one</i>	<i>woman-by</i>	<i>her-own</i>	
bēṭā	yār-gai	kahē	lag-gai	kāṭarālyō.	Unē	mānas-nē			
<i>son</i>	<i>the-lover-at-of</i>	<i>at-the-order</i>	<i>joined-having</i>	<i>was-killed.</i>	<i>That</i>	<i>man-by</i>			
inē	bāt-gū	dēkh-gai	saghālā-tāĩ	mhāĩ	rahyō.	Unē	janānā-gū		
<i>this</i>	<i>occurrence-to</i>	<i>seen-having</i>	<i>morning-till</i>	<i>there</i>	<i>stayed.</i>	<i>That</i>	<i>woman-to</i>		
inē	bāt-gū	bhēd	puchhyō	ki,	'inē	bātē-gū	ant	dē,	ki
<i>this</i>	<i>matter-to</i>	<i>secret</i>	<i>was-asked</i>	<i>that,</i>	<i>'this</i>	<i>matter-of</i>	<i>meaning</i>	<i>give,</i>	<i>that</i>
yār-gai	kahē	lag-gai	bēṭā-gū	kyū	mār-diō?	Kai,			
<i>lover-at-of</i>	<i>at-the-saying</i>	<i>joined-having</i>	<i>the-son-to</i>	<i>why</i>	<i>was-killed?</i>	<i>What,</i>			
ta-khū	bēṭā	pyārō	naĩ	dō?	Unē	janānā-nē	jawāb	diō	kai,
<i>thee-to</i>	<i>the-son</i>	<i>dear</i>	<i>not</i>	<i>was?</i>	<i>That</i>	<i>woman-by</i>	<i>answer</i>	<i>was-given</i>	<i>that,</i>

'inē bāt-gū ant lainō, tau m̄hārī bah'nī jōlē jā; maĩ
'this matter-of meaning is-to-be-taken, then my sister near go; - I

chih̄hī diyū. Wah ta-khū ant dēsī.' Woh mānas chih̄hī
(a)-letter give. She thee-to meaning will-give.' That man the-letter

lē-gai ū-gī bah'nī jōlē gayō. Chih̄hī dēkh-gai kahyō
taken-having her-of sister near went. The-letter seen-having it-was-said

ki, 'jēthā at'wār-gū ā, aur jēthā bak'rū
that, 'eldest (i.e. first-of-the-month) Sunday-on come, and a-first-born kid

kēṛē lē-ā; maĩ ta-khū ant dēs.' Woh mānas jēthā at'wār-gū
with bring; I thee-to meaning will-give.' That man eldest Sunday-on

bak'rū lē-kar āyō. Unē janānā-nē chaukō bēhl-diyō,
(a)-goat taken-having came. That woman-by a-mud-platform was-prepared,

bak'rū-gū ūbhō kiyō, sandhūr-gō ṭikō lā-diyō; aur unē
the-goat-to standing-up was-made, vermilion-of mark was-applied; and that

mānas-gai hāth-maĩ tal'wār dī, aur kahyō ki, 'tavē maĩ
man-in-of hand-in a-sword was-given, and it-was-said that, 'when I

ta-khū s̄arat karas, tau tū bak'rū-gū kāṭarāl'jē.' Unē janānā-nē kaũ
thee-to sign make, then thou the-goat-to kill.' That woman-by some

mantra paṛh-gai s̄arat dī. Ū-nē bak'rū kāṭarālyō.
incantations recited-having the-sign was-given. Him-by the-goat was-killed.

Woh mānas kah dēkhē ki, 'maĩ ēk bau-maĩ chhiyū; kōi
That man what did-he-see that, 'I one forest-in am; any

mānas najar naĩ āt; phirat-phirat najar-maĩ āyō ēk
man (in)-sight not comes; wandering-about sight-in came one

gōl-sō ghar dīsyō; kōi būhō naĩ dōi. Ū-kai ālē-dwālē phirat
roundish house was-seen; any door not was. It-of round-about walking

rihyō, aur kōi bidh-nē upar chaṛhyō. 'Tau ghar-maĩ ēk
I-remained, and some means-by up I-climbed. Then the-house-in one

paĩṛī dīsi. Ghar-maĩ utaryō, khāṭ bichhānō bichhyō thō,
ladder was-seen. The-house-in I-descended, bedstead bedding spread was,

apar mānas kōi naĩ dō. Khāṭ-par chup-gup sō-gayō.'
but man any not was. The-bedstead-on quietly I-went-to-sleep.'

Inē ghar-gī mālkan̄ ohār pari thī. Veh āi, tau kōi
This house-of owners four fairies were. They came, then some

pakh'lō mānas m̄hā sōyā dēkh-kar ḍar-gai; kahan̄ lagī
strange man there sleeping seen-having they-became-afraid; to-say they-began.

ki, 'Mahārāj-nē ham-khū ban-maĩ mānas balā-diyō, i-khū kaũ
that, 'God-by us-to the-forest-in a-man has-been-summoned, this-one-to anything

mat kahō.' Un janānā-nē salāh kar-kē unē mānas-gū kaũ
not say.' Those women-by council having-made that man-to anything

naĩ kahyō. 'Tavē woh jāg-paryā, tō ū-khū kharā-kharā khāṅ-gū.
not was-said. When he woke-up, then him-to very-good food

diyō, aur ū-khū dhīryā karā-diyō. Inē dhab-nē ū-khū
was-given, and him-to comfort was-made. This manner-with him-to
 das pand'rāh din khurāk dēt-rahī, aur āpas-māī
ten fifteen days food they-continued-to-give, and themselves-in
 un-kō baḍō pyār hō-gayō.
them-to great affection became.

Un mānas-nē ēk din parī-gū kahyō ki, 'tam tavē
That man-by one day the-fairies-to it-was-said that, 'you when
 sail karan chālī-jāō, tau māī ēk'lau ḍarap-jāū.' Parī-nē
walking to-make go, then I alone afraid-become.' The-fairies-by
 ī-khū ghar-gī kuñji dē-dī, aur kahyō ki, 'phalānī
this-one-to the-house-of key was-given, and it-was-said that, 'such-and-such
 kōṭh'ri-gū mat ughār'jē; aur sab kōṭh'ri ughār-gē
room-to not - open; and all-(other) the-rooms opened-having
 dēkhat-rah'jē.' In khusī-māī ēk mahinō gujar gayō; veh
looking-remain.' This happiness-in one month having-passed went; those
 parī ū-kī janānā ban-gaī, aur woh un-kā khasam.
fairies his wives became, and he their husband.

Ēk din unē mānas-gā dil-māī āī, uki 'nē kōṭh'ri-gū
One day that man-of the-mind-into it-came, that 'those rooms-to
 ughār-gē dēkh'nī chāh'jē.' Unē kōṭh'ri-gū ughāraṅ-gī
opened-having to-see it-is-proper.' That room-to opening-for
 pari nāh karī-dī ū-nē kōṭh'ri ughārī. Tau
(by)-the-fairies prohibition made-was him-by the-room was-opened. Then
 unē kōṭh'ri-māī gadhō mandhyō disyō. Pal'nā ū-kī magar-par, aur
that room-in an-ass tied-up was-seen. A-saddle its back-on, and
 jāṛā samān aswārī-gō ū-kī magar thō. Gadhō kēhaṅ lagō
jewelled trapping riding-for its. back(-on) was. The-ass to-say began
 ki, 'tū ā, mhārē-par charḥ-jā; māī ta-khu thōyī dēr-māī
that, 'thou come, me-on mount-up; I thee-to a-short while-in
 baḍī dūr-tāī sail karā-gē yāī pujā-dēs.' Woh
a-great distance-to a-j aunt caused-to-make-having here will-bring.' That
 mānas aswār hō-gayō. Gadhō asmān-gū udyō, aur ēk ban-māī jā-par'yō,
man rider became. The-ass the-sky-to flew, and one forest-in alighted,
 dhēri-par phiraṅ lagō, gand'gī khān lagō.
manure-on to-walk-about began, dirt to-eat began.

Unē mānas-nē sam'jhyō, 'gadhō bhūkhō chhai, kaū khā
That man-by it-was-thought, 'the-ass hungry is, something eating
 pī lē.' Āp uar-gē dāṅak sō-gayō.
drinking let-it-take.' He-himself dismounted-having at-once went-to-sleep.
 Dāṅak ākh lag-gaī. Ākh ughārī tau kah dēkhyō ki
At-once eye closed. Eye opened then what was-seen that

gadhō mhā naī rahyō, aur unē jagah bak'rū
the-ass there not remained, and that place the-goat
 kātyō-dō, wah jagah disī. Unē janānā-jōlē daur-gē
killed-was, that place was-seen. That woman-near run-having
 gayō ; kahan lagō ki, 'ma-khū ōk bēri phēr
he-went ; to-say he-began that, 'me one time again
 mhā pujā-dē.' Tau unē janānā-nē jawāb diyō ki, 'yah
there cause-to-reach.' Then that woman-by answer was-given that, 'this
 mushkal ohhai, ab tū ghar-kā jēthā bēṭā-gū lē-ā. Tau maī
difficult is, now thou thine-own first-born son bring. Then I
 pujā-diyī. Tiyī kahyō tiyī-hī jēthā bēṭā-gū lē-āyō, aur
will-convey. Just-as it-was-said so the-first-born son-to he-brought, and
 bak'rā-gī jagah unē janānā-nē unē bēṭā-gū ubō-kar-diyō, aur
the-goat-of instead that woman-by that son-to standing-was-made, and
 tal'wār unē mānas-gā hāth-maī dī, aur mantra paṛhan lagī.
the-sword that man-of hand-in was-given, and incantations to-recite she-began.
 Tavē bakhat sārāt-gō āyō, tō tal'war unē mānas-gā hāth-ma-dī
When the-time the-sign-of came, then the-sword that man-of hand-in-from
 lē-lī, ki, 'pasū, ta-khū kōī ant naī āyō ?
she-took, that, 'brute, thee-to any meaning not has-come ?

FREE TRANSLATION OF THE FOREGOING.

A man was once coming home from service, and as he was benighted on the way, stopped for the night in a wayside house. At midnight he saw a woman kill her son at the instigation of her lover. He stayed where he was till morning, and then asked her for an explanation of her conduct. 'Is not,' said he, 'thine own son dear to thee?' She replied, 'If thou want an explanation, thou must go to my sister. I will give thee a letter to her, and she will give thee the explanation.'

So the man took the letter to the woman's sister, and when the latter had read it, she said, 'Come to me on the first Sunday of next month with a first-born goat, and I will give you the explanation.' So on the first Sunday of the next month the man brought her the goat. She had prepared a sacrificial platform on which she made the goat to stand, and she put a vermilion mark on its forehead. Then she gave a sword into the man's hand and said, 'When I give thee the sign kill the goat.' Then she recited some incantations and gave the sign. The man killed the goat, and, lo and behold, he immediately found himself in the middle of a forest, with not a soul near him. He wandered about till he came to a round-looking house without a door. He walked round it, and somehow or other managed to climb up the wall and to get down inside. There he found a bedstead and bedding, but nobody was there, so he quietly lay down on the bed and went to sleep.

Now the owners of this house were four fairies. When they came home they were quite frightened to see a strange man, and they said among themselves, 'God has sent us

a man in the middle of this forest. Let us not say anything to him.' So they said nothing to him, and when he awoke they put nice food before him, and did all they could for his comfort. In this way they tended him for some ten or fifteen days, and they all became quite fond of him and he of them.

One day the man said to them, 'When you go out for a stroll, I am always afraid of being alone.' So they gave him the keys of the house, and told him that he might amuse himself by looking into all the rooms, except one, and into that room he was not to go. After a month had passed they got on so well together that they took him for their husband, and he took them for his wives.

One day it came into the man's head that he would look through the rooms of the house, and he opened the door of the room which the fairies had told him not to enter. In the room he saw an ass. It had a saddle on its back, and jewelled trappings. The ass said to him, 'Mount my back, and I will take thee for a ride for a great distance in a moment of time, and then I will bring thee safely back here.' So the man got on its back, and the ass flew up to heaven, and when it came down again, it alighted in a forest. It began to walk about on a dunghill and to eat the dirt. The man thought that the ass was hungry, and got off to give it something to eat and drink. No sooner had he dismounted than he fell into a deep sleep. When he awoke and opened his eyes, the ass was no longer there, and he found himself in the very place where he had killed the goat. He ran up to the woman, and asked her to send him back again to his home with the fairies. She replied, 'This is a difficult thing to do. If you will bring me your first-born son, I will be able to send you there.' As soon as she had finished, he went and fetched his eldest son, and the woman made the boy stand on the platform on which the goat had previously stood. She put a sword into the man's hand and began to recite her incantations. When the time came for her to make the sign to strike the mortal blow, she snatched the sword from his hand, and said, 'Thou brute, dost thou not yet understand why my sister killed her child to please her lover?'

Except those received from the district of Muzaffargarh, all the remaining Labānī specimens received from the Punjab are in the same language as that of those just given. Further examples are therefore not necessary.

The specimens received from Muzaffargarh are quite different. This district is separated from Bikaner by the north of the State of Bahawalpur, and the Muzaffargarh Labānī specimens are in ordinary Bikanēri. A few lines from the commencement of a folk-tale which in itself is not of great interest, and is moreover not very decent, will show this.

Ēk	saudāgar	saudāg'rī-nē	giō.	Saudāgar-zādi	ēk'li	rahī.
<i>A</i>	<i>merchant</i>	<i>trade-for</i>	<i>went.</i>	<i>The-merchant's-wife</i>	<i>alone</i>	<i>remained.</i>
Pādshāhī-rō	wazīr	ēk	buḍḍhī-nō	kahē	lāgō,	'saudāgar-zādi
<i>The-kingdom-of</i>	<i>the-wazīr</i>	<i>an</i>	<i>old-woman-to</i>	<i>to-say</i>	<i>began,</i>	<i>'the-merchant's-wife</i>
dhurī	jāō,	mārē-lā-rē	majlas	karā.'		
<i>near</i>	<i>go,</i>	<i>me-with</i>	<i>intimacy</i>	<i>make.'</i>		

It is unnecessary to give more. It will be seen that the above is ordinary Bikanēri. I may mention, however, that in this dialect the word for 'two' is *dī*, as in the Labhānī of the Central Provinces.

LABĀNĪ OF GUJARAT.

As an example of the Labhānī (locally called 'Labānī') of Gujarat, I give an extract from a version of the Parable of the Prodigal Son received from the district of the Panch Mahals. It will be seen that it follows the Panjābī Labānī in changing an initial *k* to *g*. Thus, *kō*, of, becomes *gō*, and *kī*, that, becomes *gī*. I have not found any instances of the change of *t* to *d*, which also occurs in the Panjab. As will be seen from the specimen, the dialect is in other respects a mixture of Gujarātī and Mālvī.

Amongst special peculiarities, we may notice the change of *i* to *a* in words like *dan* for *din*, a day, and *nakalyō* for *nikalyō*, he went out. So, *ē* becomes *a* in *phar^abō* for *phēr^abō*, to journey. *U* becomes *a* in *malak* for *mullk*, a country; *aḍāū* for *uḍāū*, prodigal, and *gamāyō* for *gunāyō*, wasted. All these also occur in colloquial Gujarātī.

The usual postposition of the agent case is *nē*, but we have also *gē* in *ū-gē gamāyō*, he wasted. The demonstrative pronoun is *ū*, *tī*, or *vī*.

[No. 17.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

(DISTRICT PANCH MAHALS.)

Ek manakh-gē dō chhōrā thā. 'Tī-mē-gā nānā chhōrā-nē ū-gā
One man-to two sons were. Them-in-of the-younger son-by him-of
 dādā-gē kiyō gī, 'mārā bhāg-gō jō māl āvē tī ma-gē
father-to it-was-said that, 'my share-of what property comes that me-to
 dō.' Pachhē ū-gā dādā-nē māl-mē-thī ū-gī bhāg pād
give.' Afterwards him-of father-by property-in-from him-of share having-divided
 diyō. Thōḍā dan kēḍē nānā chhōrā-nē sab māl
was-given. A-few days afterwards the-younger son-by all property
 bhēgō kar-diyō, nē dur^akā malak phar^awā nakalyō. Nē
collected was-made, and a-distant country to-journey he-went-out. And
 aḍāū hōī ū-gē ū-gō māl gamāyō. Jab
prodigal having-become him-by him-of the-property was-squandered. When
 ū-gā kanē sab hō-riyō, nē malak-mē bhārī kāl paḍyō,
him-of near all disappeared, and the-country-in a-heavy famine fell,
 tabē vī-gē bhīḍ paḍ^awā lāgī. Tabē ūnā malak-gā lōk kanē
then him-to distress to-fall began. Then that country-of a-person near
 gayō, nē vī-gī sāthī maḷ-gayō. Ūnē ū-gā āp-gā khēt-mē
he-went, and him-of with was-joined. By-him him-for his-own field-in
 ḍuk^arā chār^awā ghālyō mēlyō. Ḍuk^aryā jō khābākī khātī,
swine feeding for he-was-sent. The-swine what food used-to-eat,
 ū-gā-thī yō ū-gī bhūkhī kōkh bhār^atō; paḍ ū-gē
that-of-from he him-of the-hungry belly he-used-to-fill; but that-as-for
 ū-gē diyō nī.
him-to it-was-given not.

BAHRŪPIĀ.

The Bahrūpiās or Mahtams are a tribe who have settled in the Punjab districts of Gujrat and Sialkot. A few, also, are found in the State of Kapurthala. They have a dialect of their own, of which the following speakers have been returned for this Survey:—

Sialkot	. . . . .	1,500
Gujrat	. . . . .	1,802
Kapurthala	. . . . .	70
	TOTAL	2,872

Their own tradition is that they came from Rajputana with Rājā Mān Singh on the occasion of his expedition to Kabul (A.D. 1587), and that some of them settled in the neighbourhood of their present seat on his return from that country.

There is a Bahrūp sub-tribe of the Labānās of the Punjab, and Sir Denzil Ibbetson¹ has pointed out that the Labānās and Mahtams closely resemble each other.

Their language is nearly the same as that of the Labhānīs of Berar, *i.e.*, it is based on the dialects spoken in Northern Gujrat (of Bombay) and in South-Western Rajputana. It hence differs somewhat from the Labānī of the Punjab, which, as we have seen, is more nearly connected with Bāgṛī.

As specimens of this dialect, I give a version of the Parable of the Prodigal Son, and an account of the origin of the tribe as narrated by a Bahrūpiā. Both come from Sialkot. It will be seen that the language differs but slightly from Berar Labhānī, except that it is freely mixed with Panjābī. The specimens received from Gujrat are similar, but have a stronger admixture of that language. No specimens have been received from Kapurthala.

The following are the principal characteristics by which we can compare the language of the specimens with the Labhānī of Berar.

There is a tendency to *metathesis*, or the interchange of consonants in the same word. Thus, *wahēlī* for *havēlī*, a mansion.

There is the usual oblique form in *ē* for nouns ending in consonants. Thus the dative of *Lāhōr*, Lahore, is *Lāhōrē-nē*; so *ghorē-ṭhā*, from the house. Strong masculine nouns with *ā* bases end, as usual, in *ō*, with an oblique form in *ā*. Thus, *ghōrō*, a horse, oblique singular *ghōrā*. The postposition of the genitive is *rō* (with the usual changes), and that of the dative, *rē*, *rā*, or *nē*. The case of the agent may take *nē*, but, as often as not, drops it.

Note the form *dē*, not *dō*, for 'two.' This is characteristic of Labhānī.

As for the pronouns, there are a few peculiar forms. In the first two personal pronouns, *maī* is 'I' and 'by me,' and *taī* or *tū* is 'thou' and 'by thee.' Irregular is *mimī* for *maī vī*, even I. The genitives are properly *mhārō* and *thārō* (as in Berar), but they are often written *māhrō* or *māhar* and *tāhrō* or *tāhar*, respectively. The pronoun of the third person is *ū*, its oblique form, and also its agent case, is *oh*, *ū*, or *uhō*. 'This' is *ai*. *Jaī*, by whom.

¹ *Outlines of Panjāb Ethnography*, §§ 494, 494. Calcutta, 1888.

The present tense of the verb substantive is as usual in Labhānī. Thus:—

	Singular.	Plural.
1	<i>chhē</i> or <i>chhē</i> .	<i>chhē</i> or <i>chhē</i> .
2	<i>chhē</i> .	<i>chhē</i> or <i>chhē</i> .
3	<i>chhē</i> .	<i>chhē</i> .

Note that *chhē* can be used for any person and in both numbers. It is also used for the past tense, as in the first sentence of the Parable and in many other passages in the specimens. The Gujarātī forms *katō* and *tō* are also freely used.

The conjugation of the finite verb is the same as that of Berar Labhānī. We may note the Gujarātī form *gēlō* as well as *giyō*, for 'he went.'

We have a peculiar negative in *natar dētō*, was not giving.

[No. 18.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN I.

Ik ād^a-mī-rē dī bēṭā chhē. Eh-dē-māi-lō nanbkō bēṭā bāu-nē
One man-to two sons were. These-of-in-from the-younger son the-father-to
 pūchhyō, 'rē bāu, jō māhrō hissō chhē, mannē dē-dē.' Oh-nē
asked, 'O father, whatever my share is, me-to give.' Him-by
 hissō baṇḍ dīnō.' Ō-rō bēṭā nānhō sab kāf lidō,
the-share having-divided it-was-given.' His son younger all anything took,
 ap^a-nē-pāf rākh-lidō, dūrē-rē mulkh chalē-giyō. Utthē jā-kē bhairē
himself-with kept, far-of country went-away. There gone-having bad
 kāmō-rē-māi sab ap^a-nō māl-madā ujār-dīnō. Jad ū sab
acts-of-in all his-own property was-squandered-away. When by-him all
 māl-madā ujār-dīnō, oh mulkhē-māi baṛō kāl paṛyō; ū
the-property was-squandered-away, that country-in a-great famine fell; he
 baṛō garīb hō-giyō. Oh mulkhē-rē shāhē-pāi gēlō; shāhē
very poor became. That country-of a-wealthy-man-near he-went; by-the-wealthy-man
 ap^a-nē pailyō-māi sūr chugāi-nē oh-nē mēlyō. Ū kah^a-tō-tō 'jō
his-own fields-in swine feeding-for him-for he-was-sent. He saying-was 'what
 sūr khātō-tō, uh chhillar mīmī khā-lyū.' Oh-nē kōi kāf
the-swine eating-were, those husks I-also may-eat.' Him-to anyone anything
 natar dētō. Jadē oh-nē hōsh āi, phir ū kihyō, 'māhrē
not used-to-give. When him-to senses came, then by-him it-was-said, 'my

bāp-rē kināī naukar-chākar gharē-ṭhā bāṭi khūvē-ḥhē; maī ittē
father-to how-many servants the-house-from loaves eating-are; I here
 bhūkhō marī-ḥhī. Maī ap'nē bāpē-pāī jāiyū, oh-nē jā-kē
of-hunger dying-am. I my-own father-near will-go, him-to gone-having
 kahyū, "hē bāū, maī aḥmānē-rō gunāh kidō, tāhrē hutē bhī
I-will-say, "O father, by-me heaven-of sin was-done, of-thee for also
 kidō, abē maī tāhrō bēṭā nahī banū, jō tāhar naukar-chākar
it-was-done, now I thy son not may-become, who thy servants
 ḥhē, oh-rē māfak mannē rākh." Phir uṭh-kō ap'nē bāp-pāī
are, those-of like me keep." Then arisen-having his-own father-near
 ā-giyō. Ū ajē dūr-hī hatō, oh-nē dēkh-kē bāū-nē baṛō darēg
he-came. He yet far-even was, him-to seen-having the-father-to great pity
 āyō; dauṛ-kē oh-nē galē lagāṛ-lidō, ū-rō mūh māthō ohūmyō.
came; run-having him-to on-the-neck he-was-applied, his face forehead was-kissed.
 Ō-rē bēṭā kahyō, 'rō bāū, maī tāhrō tē aḥmānē-rō gunāh
Him-to the-son said, 'O father, by-me thee-of and heaven-of sin
 kidō, abē maī lāiq nahī, jō tāhrō bēṭā banū.' Oh-rē bāp
was-done, now I worthy (am)-not, that thy son I-may-become.' His father
 kahyō, 'chaṅg-chaṅg kap'rā liy-āō, oh-nē lag'rā-diyō; oh-rē hāthē-māī ohbāp,
said, 'good-good clothes bring, him-to put-on; his hand-in a-ring,
 tē pagō-tē jutti ghalā-diyō; wadō bak'rā liy-āō, tē oh-rō jhaṭ'kā karō, tē
and on-feet shoes put-on; big he-goat bring, and it-of killing do, and
 ral-kē khāwā, tē baṛ khushī karē. Eh māhrō bēṭā mar-giyō-tō,
united-having let-us-eat, and a-great joy let-us-make. This my son dead-gone-was,
 abē jī-paryō-ḥhē; gumā-giyō-tō, abē lāh-paryō-ḥhē.' Phēr oh khushī
now alive-become-is; lost-gone-was, now found-become-is.' Then they happiness
 karē lāg.
to-do began.

Oh-rō wadō bēṭā pailī-māī hatō. Jad gharē-dē-nērē āyō, gānō
His elder son the-field-in was. When the-house-of-near he-came, singing
 nāch'nō sābalyō. Ū ekī-naukar-nē bulā-ke pūchhyō, 'ai
dancing was-heard. By-him one-servant-to called-having it-was-asked, 'this
 kāī ḥhē?' Uḥō kahyō, 'tāhrō bhāī āyō-ḥhē, tāhrē bāp bak'rā
what is?' By-him it-was-said, 'thy brother come-is, (by-)thy father he-goat
 jhaṭ'kāyō-ḥhē; ih-wāstē oh-nē bhalō-chaṅgō pāyō-ḥhē.' Ū gussē
caused-to-be-killed-is; this-for him-for safe-sound found-he-is.' He angry
 hōyō; unḥē chāh kidō ai, 'ap'nē gharē-māī na-jāwā.'
became; to-him wish was-made this, 'my-own house-in not-we (i.e. I)-may-go.'
 Oh-rē bāp bāhar ā-kē manā-lidō. Oh ap'nē bāp-nē
His by-father out come-having it-was-remonstrated. By-him his-own father-to
 jāwāb dīnō, 'dēkh-lē rē, maī tāhar innā chir khidmat kar'tō rah'tō-ḥhū;
reply was-given, 'see O, I thy so long service doing remaining-am;

kadē maī tāhrē kahē-ṭhā bāhar nahī giyō; taī kadē mannē bag^rrōṭā
 ever I thy command-from out not went; by-thee ever to-me kid
 vī dīnō nāhī, tē mīmī apⁿē yārō-nālē khushī karū. Jadē
 even was-given not, that I-also my-own friends-with happiness may-make. When
 tāhrō ai bēṭā āyō-chhē, jaī tāhrō māl kañj^rō-rē ghārē
 thy this son come-is, by-whom thy property harlots-in-of in-house
 ujārē-chhē tū oh-rē wāstē waḍō-bak^rrā jhaṭ^kkāyō-chhē. Oh-nē
 squandered-was by-thee him-of for big-he-goat caused-to-be-killed-is. Him-to
 oh kahyō, 'rē bēṭā, tū rōj māhar-pēī ravē-chhē, jō
 by-him it-was-said, 'O son, thou every-day me-near living-art, whatever
 māhrō chhē, sō tāhrō chhē. Abē khush hōtō chāhī chhē; ai tāhrō bhāī
 mine is, that thine is. Now glad being proper is; this thy brother
 mar-giyō-to, abē jī-paryō-chhē; gumā-giyō-to, abē ā-milyō-chhē.
 dead-was, now alive-become-is; lost-gone-was, now found-is.'

[No. 19.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LABĀNĪ.

BAHRŪPIĀ DIALECT.

(DISTRICT SIALKOT.)

SPECIMEN II.

Jadē Rājā Mān Singh āyō-ohhē, oh rājā-rē-nālē ham-i naukar
When Rājā Mān Singh come-was, that rājā-of-with we-also servants
 ohhē. Rājā Mān Singh jā-kē Kābul mār-lidō. Phir jad
were. Rājā Mān Singh(-by) gone-having Kabul was-conquered. Then when
 Rājā Mān Singh Kābul mār-lidō, phir oh-nē wajirō
Rājā Mān Singh(-by) Kabul was-conquered, then him-to ministers
 musaddiyō kahyō, 'hō Rājā, taī Kābul sarkar-lidō-ohhē, abē
statesman(-by) it-was-said, 'O Rājā, by-thee Kabul conquered-is, now
 tū pāohhē Lāhōrē-nē muṛ-chāl.' Jadē Gujrat Rājā Mān Singh
thou back Lahore-to back-go.' When Gujrat Rājā Mān Singh
 ā utaryō, oh-dē-mahārē chār jātē tī, Pawār, Raṭhaul,
having-come alighted, him-of-in-attendance four clans were, Pawār, Raṭhaul,
 Chōhān, Tūr. Tīn jātē mhārī kāim-rahī, ek jāt Tūr Gūjri
Chōhān, Tūr. Three clans ours survived, one clan Tūr a-Gujri
 pāohhē Musalmān hō-gayō-tō. Phir Rājā muṛ-gayō. Jō
for Muhammadan become-were. Then the-Rājā back-went. Whosoever
 Rājā-nāl mhār bhāī muṛ-gaē, oh muṛ-gaē. Phir ham-i Rām-
the-Rājā-with our brothers returned, they returned. Then we-also Rām-
 nagar wasāt-rahō, uttē ap'nē ghar wahēli ham-i ghāl-
nagar stayed, there our-own houses big-buildings by-us-also were-
 lidī. Utthā uṭh-kē ham-i Sōdh'rē ā-kē
constructed. There-from arisen-having we-also Sōdh'rā having-come
 wasāt-rahē; phir Sōdh'rē-thō uṭh-kē ham-i gāō ghāl-lid.
lived; then Sōdhra-from arisen-having by-us-also village was-founded.

FREE TRANSLATION OF THE FOREGOING.

When Rājā Mān Singh¹ came here, we were his servants. The Rājā conquered Kabul, and then his ministers and courtiers advised him to return towards Lahore. When he halted in the Punjab District of Gujrat, four of our clans, Pawār, Raṭhaul,

¹ Rājā of Āmbēr (Jaipur). He was Akbar's famous lieutenant.

Chōhān, and Tūr, were in attendance on him. Three of these have survived, but the fourth, the Tūr, became Muhammadans for the sake of a Gūjar woman. Those of our brethren who went home with the Rājā went home; but we stopped at Rāmnagar where we built houses and dwellings. Thence we migrated to Sōdhrā, and settled there. Then we again moved from Sōdhrā and founded our present villages.

STANDARD WORDS AND SENTENCES IN LABHĀNĪ.

English.	Labhānī (of Borar).	Labānti of Panjab.
1. One	Ēkā	Ēk.
2. Two	Di	Do, dū.
3. Three	Tīn	Tīn.
4. Four	Ohār	Ohār.
5. Five	Pāch	Pāch.
6. Six	Chhō	Chhau, chio.
7. Seven	Sāt	Sāt.
8. Eight	Āṭ	Aṭh.
9. Nine	Naw	Nau.
10. Ten	Das	Das.
11. Twenty	Vis	Bis.
12. Fifty	Pachās	Pachās.
13. Hundred	Sō	Sau.
14. I	Ma, mē, may	Maī.
15. Of me	Mārō, mhārō	Mhārō.
16. Mine	Mārō, mhārō	Mhārō.
17. We	Ham	Ham.
18. Of us	Hamārō	Hamārō.
19. Our	Hamārō	Hamārō.
20. Thou	Tū, tū	Tū, thū.
21. Of thee	Tārō	Thārō.
22. Thine	Tārō	Thārō.
23. You	Tam, tamō	Tam.
24. Of you	Tamārō	Thuārō.
25. Your	Tamārō	Thuārō.

English.	Labbāni (of Berar).	Labbāni of Panjab.
26. He	Ū, o	Ō, woh.
27. Of him	Ō-ro	Ū-go, ū-ko.
28. His	Ō-ro	Ū-go, ū-ko.
29. They	Ō	Və, veh.
30. Of them	Ānō-ro, anu-ro	Ū-go, un-ko.
31. Their	Ānō-ro, anu-ro	Ū-go, un-ko.
32. Hand	Hāt	Hāth.
33. Foot	Pag	Goḍo.
34. Nose	Nak	Nak.
35. Eye	Akhi	Akh.
36. Mouth	Muḥḍo	Mūh.
37. Tooth	Dāt	Dāt.
38. Ear	Kān	Kān.
39. Hair	Laṭṭā	Kes.
40. Head	Mātho	Mātho.
41. Tongue	Jibh	Jib.
42. Belly	Pāṭ	Pēṭ.
43. Back	Paṭṭho, pāṭho	Kāḍ, magar.
44. Iron	Lāho	Loh.
45. Gold	Soṇo	Soino.
46. Silver	Rupō	Chāḍi.
47. Father	Bāpū	Bāpū.
48. Mother	Yāḍi	Bāi.
49. Brother	Bhāi	Bhāū.
50. Sister	Bebhān	Bhaini.
51. Man	Māpas	Bāṇḍo.
52. Woman	Bir	Buddi, buddhi, ammā, ammā, lawāni.

English.	Labhāni (of Berar).	Labhāni of Panjab.
53. Wife	Gōjani	Buḍḍi, buḍḍhi, lawāni.
54. Child	Ohhorā	Jātak.
55. Son	Bēṭo	Ohhorō.
56. Daughter	Bēṭi	Ohhori.
57. Slave	Jāngnā	Kāmō.
58. Cultivator	Khētōwālō	Jimfidār.
59. Shepherd	Dhan*gar	Chhērū, wāgi.
60. God	Dāw	Wāh-guru.
61. Devil	Bhūt	Bhūt
62. Sun	Dan	Sūraj.
63. Moon	Chāḍā	Chāḍ.
64. Star	Tārā	Tārō.
65. Fire	Agār	Āg.
66. Water	Pāpi	Pāpi.
67. House	Ghar	Ghar.
68. Horse	Ghoḍo	Ghōṛo.
69. Cow	Gāw*ḍi	Gaupī.
70. Dog	Kwatrā	Kuth*ro, kutro.
71. Cat	Bili	Billi.
72. Cock	Kuk*ḍo	Kukkar, kāk*ro.
73. Duck	Batak	Battak.
74. Ass	Gadhā	Khoto.
75. Camel	Ūṭ	Ūṭh*ro.
76. Bird	Kamēḍi	Janaur.
77. Go	Jō	Jā.
78. Eat	Kho	Khā.
79. Sit	Bēṭ	Baiṭh.

English.	Labbāni (of Herat).	Labbāni of Peshawar.
80. Come . . .	A	Ā.
81. Beat . . .	Mār	Mār.
82. Stand . . .	Ullārah	Khalā-jā.
83. Die	Mār	Mār-jā.
84. Give	Dā	Dā.
85. Run	Dilā	Nāth, ā, nāth-l-jā.
86. Up	Uppar	Upar.
87. Near	Kand	Nāyā.
88. Down	Hāyā	Tāl, thālā.
89. Far	Glāy	Dār.
90. Black	Āghā	Āgā.
91. White	Pākhā; pākhā	Pākha.
92. Well	Kāw	Kāw, kāhāy.
93. What	Kā	Kā, kā.
94. Why	Kāhā	Kāh.
95. And	Am	Am, te.
96. But	Pāp	Pāp.
97. If	Jā	Jā.
98. Yes	Hāw	Hā.
99. No	Nāhī	Nāhī, nā.
100. Also	Ārā	Ārā, amā.
101. A father	Bāp	Bāp.
102. Of a father	Bāp-ā	Bāp-ā, kā.
103. To a father	Bāp-ā	Bāp-ā-khā, -gā, -gā, -kā, -rā.
104. From a father	Bāp-kān-ā (or -kā-ā)	Bāp-kāh, -dī, -am.
105. Two fathers	Dī bāp	Dō bāp.
106. Fathers	Bāp	Dhār ālā bāp.

English.	Labhāni (of Berar).	Labānki of Panjab.
107. Of fathers . . .	Bāpā-rō	Bāpū-gō, -kā
108. To fathers . . .	Bāpā-na	Bāpū-khō, -gō, -gō, -kō, -nō.
109. From fathers . . .	Bāpā-kan-ti	Bāpū-kōlō, -di, -san.
110. A daughter . . .	Bēṭi	Chhōri.
111. Of a daughter . . .	Bēṭi-nō	Chhōri-gō, etc.
112. To a daughter . . .	Bēṭi-na	Chhōri-khō, etc.
113. From a daughter . . .	Bēṭi-kan-ti	Chhōri-kōlō, etc.
114. Two daughters . . .	Di bēṭiyā	Dō chhōri.
115. Daughters . . .	Bēṭiyā	Dhēr chhōri.
116. Of daughters . . .	Bēṭiyā-nō	Chhōri-gō, etc.
117. To daughters . . .	Bēṭiyā-na	Chhōri-khō, etc.
118. From daughters . . .	Bēṭiyā-kan-ti	Chhōri-kōlō, etc.
119. A good man . . .	Bhalā māṇas	Chāngō bandō.
120. Of a good man . . .	Bhalā māṇas-nō	Chāngū bandā-gō, etc.
121. To a good man . . .	Bhalā māṇas-na	Chāngū bandā-khō, etc.
122. From a good man . . .	Bhalā māṇas-kan-ti	Chāngū bandā-kōlō, etc.
123. Two good men . . .	Di bhalā māṇas	Dō chāngū bandā, etc.
124. Good men . . .	Bhalā māṇas	Chāngū bandā.
125. Of good men . . .	Bhalā māṇas-nō	Chāngū bandā-gō, etc.
126. To good men . . .	Bhalā māṇas-na	Chāngū bandā-khō, etc.
127. From good men . . .	Bhalā māṇas-kan-ti	Chāngū bandā-kōlō, etc.
128. A good woman . . .	Bhali bir	Ek chāngi buḍḍhi.
129. A bad boy . . .	Kharāb chhōrā	Ek burō chhōrō.
130. Good woman . . .	Bhali birō	Chāngi buḍḍhi.
131. A bad girl . . .	Kharāb chhōri	Ek buri chhōri.
132. Good . . .	Bhalō; achhō	Chāngō.
133. Better . . .	Ō-ti achhō	Ō-ti chāngō (<i>better than that</i>).

English.	Labhāni (of Berar).	Labāni of Panjab.
134. Best	Ghaṇḍ āchhā, sū-ti āchhā	Sabh-dī chhaṅḡ.
135. High	Ūch	Ūchō.
136. Higher	Ō-ti āch	Ū-dī āchhō.
137. Highest	Sū-ti āch	Sabh-dī āchhō.
138. A horse	Ghōḡḡ	Ghōḡḡ.
139. A mare	Ghōḡī	Ghōḡī.
140. Horses	Ghōḡā	Ḍhēr sārā ghōḡā.
141. Mares	Ghōḡī	Ḍhēr sārī ghōḡī.
142. A bull	Bajad	Sāḡ, (a bullock) nariō.
143. A cow	Gāw*ḡī	Gaurī.
144. Bulls	Bajad	Ḍhēr sāḡ, ḡhēr nariā.
145. Cows	Gaw*ḡī	Ḍhēr gaurī.
146. A dog	Kwatrā	Kuth*ro.
147. A bitch	Kwatri	Kuth*ri.
148. Dogs	Kwatrā	Ḍhēr kuth*ri.
149. Bitches	Kwatri	Ḍhēr kuth*ri.
150. A ho goat	Bak*rā	Bak*ro.
151. A female goat	Bak*ri; chhōḡī	Bak*ri.
152. Goats	Bak*ri	Bak*rā.
153. A male deer	Kājavīḡ	Haran.
154. A female deer	Halajī	Har*ni.
155. Deer	Halajī	Ḍhēr haran.
156. I am	Ma chha or chha	Mai ā, ō, āū, haigō, chhaigō.
157. Thou art	Tū chhī, chha	Tū ā, ī, haigō, chhaigō.
158. He is	Ū chhē, chha	Ō ō, haigō, chhāigō.
159. We are	Ham chhā, chha	Ham ā, haigā, chhaigā, chhai.
160. You are	Tam chhō, chha	Tam ā, ō, haigā, chhaigā.

English.	Labhāni (of Berar).	Labāni of Panjab.
161. They are	Ō ohhē, chha	Vē ſī, s, haigā, chhnigā.
162. I was	Ma vētō-tō	Mañ dō, hēgō-dō, chhēgō-dō.
163. Thou wast	Tū vētō-tō	Tū dō, hēgō-dō, chhēgō-dō.
164. He was	Ū vētō-tō	Ō dō, hēgō-dō, chhēgō-dō.
165. We were	Ham vētō-tō	Ham dā, hēgā-dā, chhēgā-dā.
166. You were	Tam vētō-tō	Tam dā, hēgā-dā, chhēgā-dā.
167. They were	Ō vētō-tō	Vē dā, hēgā-dā, chhēgā-dā.
168. Be	Vay	Hō.
169. To be . . . .	.....	Hōñ.
170. Being . . . .	.....	Hoto.
171. Having been	Vāgō	Hō-gō, hō-kē.
172. I may be . . . .	.....	.....
173. I shall be	Ma vihū	Mañ hūs.
174. I should be . . . .	.....	.....
175. Beat	Mār	Mār.
176. To beat	Mār ^{nō}	Mār ^{nō} .
177. Beating	Mār ^{tō}	Mār ^{tō} .
178. Having beaten	Māran	Mār-gō, mār-ke.
179. I beat	Ma mārū	Mañ mārū.
180. Thou beatest	Tū mārō	Tū mārū.
181. He beats	Ū mārō	Ō mārō.
182. We beat	Ham mārā	Ham mārū.
183. You beat	Tam mārō	Tam mārō.
184. They beat	Ō mārō	Vē mārō.
185. I beat (<i>Past Tense</i>)	Mē mārō	Mañ mārō.
186. Thou beatest (<i>Past Tense</i>)	Tū mārō	Tū mārō.
187. He beat (<i>Past Tense</i>)	Ū mārō	Ō-nō mārō.

English	Labhāni (of Berar)	Labhāni of Panjab.
188. We beat (<i>Past Tense</i>)	Ham mārē	Ham mārīō.
189. You beat (<i>Past Tense</i>)	Tam mārē	Tam mārīō.
190. They beat (<i>Past Tense</i>)	Ō mārē	Ūn mārīō.
191. I am beating	Ma mārū- <i>chhū</i>	Maī mārū- <i>āū</i> .
192. I was beating	Ma mār'tō-tō	Maī mār rihō-dō.
193. I had beaten	Ma mār'yō-tō	Maī mārīō-dō.
194. I may beat . . . .	.....	.....
195. I shall beat	Ma mārhiyū, mārhyū	Maī mārīs.
196. Thou wilt beat	Tū mārhiyū, mārhyū	Tū mārās.
197. He will beat	Ū mārhiyē, mārhyē	Ō mār'si.
198. We shall beat	Ham mārhiyū, mārhyū	Ham mār'sū.
199. You will beat	Tam mārhiyū, mārhyū	Tam mār'sō.
200. They will beat	Ō mārhiyō, mārhyō	Vē mār'san.
201. I should beat . . . .	.....	.....
202. I am beaten	Manō mār- <i>chhē</i>	Mū-khō mārīō.
203. I was beaten	Manō mār'tō-tō	Mū-khō mār paṛi-dī.
204. I shall be beaten	Manō mārhyē	Mū-khō mār paṛ'si.
205. I go	Ma jā- <i>chhū</i>	Maī jāū.
206. Thou goest	Tū jā- <i>chhi</i>	Tū jāū.
207. He goes	Ū jāvē- <i>chhē</i>	Ō jāē.
208. We go	Ham jā- <i>chhū</i>	Ham jāū.
209. You go	Tam jāvē- <i>chhē</i>	Tam jāē.
210. They go	Ō jāvē- <i>chhē</i>	Vē jāē.
211. I went	Ma gyō	Maī giō.
212. Thou wentest	Tū gyō	Tū giō.
213. He went	Ū gyō	Ō giō.
214. We went	Ham gō	Ham giā.

English.	Labbāni (of Berar).	Labbāni of Panjab.
215. You went . . .	Tam gō	Tam giā.
216. They went . . .	Ō gō	Vē giā.
217. Go	Jo	Jā.
218. Going	Jāto'	Jātō.
219. Gone	Gyo	Gio.
220. What is your name .	'Tamārō nām kfi chhō ?'	Thārō kā nām ?
221. How old is this horse ?	Yō ghōḍā-nō umar kat'ri chhō ?	Inhā ghōḍā-gi kā umar ?
222. How far is it from here to Kashmir ?	Atō-ti Kāsmir kat'ri dūr chhō ?	Yebē-di Kashmir kit'ni dūr hai ?
223. How many sons are there in your father's house ?	Tātō bīpē-rō gharō-ma kat'rū bōḷi chhō ?	Thārā bāpu-gō ghar kina chhōrā ō ?
224. I have walked a long way to-day.	May āj ghaḥi dūr-ti ohālan āyo-ohō.	May āj dhūr dūr-di tār-kō āyā.
225. The son of my uncle is married to his sister.	Māyū kākā-rō chhōrā-rō vohi ō-ri bēh'nō-ti vēgō.	Mbārā ohāchā-gō chhōrō ō-gi bhaini karō vihāyō-dō.
226. In the house is the saddle of the white horse.	Gharō-ma dhōḷō ghōḍō-rō ghōgir chhō.	Chīḷṭā ghōḍā-gi kāḥi ghar-gō māhi ō.
227. Put the saddle upon his back.	Ō-rō pūḥō-par ghōgir dō-dō.	Kāḥi ō-gi kāḍ-pā kas-dō.
228. I have beaten his son with many stripes.	May ō-rō chhōrā-nō wārōk phāḥ'kā māryō-ohhō.	May ō-gā chhōrā-gū baḥā baiti karō māriō.
229. He is grazing cattle on top of the hill.	Ū ō ṭekadā-rō mātḥō-par dhōr charārō-ohhō.	Ō māi pahūḷi-gō sirī-par charā rihō dō.
230. He is sitting on a horse under that tree.	Ō jhādō-rō hētō ghōḍō-par baīs-chhō.	Ō darukht-gō talā ghōḍō baīḥō hōiyō.
231. His brother is taller than his sister.	Ō-rō bhāi ō-ri bohōnō-ti āchō chhō.	Ū-gō bhāū ō-gi bhāui-di lāmō ō.
232. The price of that is two rupees and a half.	Ō-ra kimmat aḥhāi rupiyā chhō.	Ū-gō mōl dhāi rupaiō ō.
233. My father lives in that small house.	Mārō bāp nān'kyā gharō-ma rāhā-chhō.	Mhārō bāpū unbh chhōḷi ghar-mā rāhō.
234. Give this rupee to him.	Ō-na i rupiyā dō.	Yeh rupaiō ā-nō dō-dō.
235. Take those rupees from him.	Ō-rō-kan-ti ō rupiyā lōlē.	Vō rupaiā ō-gō-pai-di lē-lō.
236. Beat him well and bind him with ropes.	Ō-na khōp mār an ō-na badh'ḡā-ti bādā	Ū-gū ohnōgi tarī mār, to rasi karō ohāmād.
237. Draw water from the well.	Bāv'ḡi māhō-ti pāpi kāḥi .	Kūā-mā-di pāni kāḥi.
238. Walk before me.	Mārō āghō ohāi.	Mōrō āgō ohāi.
239. Whose boy comes behind you ?	Tārō lārō kēro chhōrā āw-ohhō ?	Kū-gō chhōrō thuārō pāchhō lagō āvō ?
240. From whom did you buy that ?	'Tam kō-rō-kāṭṭi yō mōl-lidō ?	'Tū kō-gō-pā-di kharidō ?
241. From a shopkeeper of the village.	Yō khōḍō-rō dukān-dārō kanhō-ti	Gharī-māh-di 'jōh'ri hō' 'rī, ā-ge-pā-di khō'